

A
T R E A T I S E
CONCERNING THE
LAST JUDGMENT,
AND THE
DESTRUCTION OF BABYLON:
SHEWING THAT

All the Predictions contained in the Revelation, are at
this Day fulfilled.

B E I N G
A TESTIMONY of THINGS HEARD and SEEN.

TRANSLATED FROM THE LATIN
OF THE
HON. EMANUEL SWEDENBORG.

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THE

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TO THE
R E A D E R.

IT may possibly be expected, that Something should be said on the Part of the Translator, by Way of Preface to the following Pages, in Order to prepare the Reader for a Work, whose Title announces the most awful Event, and whose Contents are indeed singular and extraordinary, yet calculated to correct the mistaken Notions of the World at large, and the irrational Conceits of vain Conjecture. But the Author himself has already handled his Subject in so plain and intelligible a Manner, and at the same Time so ably introduced

it with all the necessary Remarks, for removing former Prejudices, and the false Conceptions which Mankind have heretofore entertained about the Last Judgment, that the Translator finds Nothing left for him, but the humble Office of recommending the same to the Reader's most serious Attention; and this he does, not as a Matter of mere Curiosity, but as a Subject of the greatest Importance, which demands unprejudiced and mature Consideration.

One Thing, however, it may not be improper to observe, as it serves in a very convincing Manner, to corroborate the Testimony of our Author with Respect to the Accomplishment of the Last Judgment in the Spiritual World, in the Year 1757. It is well known, the Shackles of Church Power, particularly in Roman-Catholic Countries, where the Iron Hand of spiritual Oppression was so glaringly traced, have

have ever since the above Period been gradually loosening; and a Freedom of thinking about religious Subjects, which former Ages never witnessed since the Council of Nice, is now beginning to bless every Land in Europe.

Those inveterate Contentions also between Papists and Protestants, together with that illiberal Way of censuring and condemning each other for mere non-essential Differences of Opinion, which have too much characterized them in former Years, seem now to be giving Way to a more enlarged Spirit of universal Toleration on either Side.

These are doubtless Effects produced from the Spiritual World, where every Cause originates; and it is highly reasonable to suppose, that they are altogether in Consequence of the Accomplishment of the

Last Judgment, whereby, as our Author declares in the following Treatise, spiritual Freedom is now restored, and that Servitude and Captivity, in which the Man of the Church has been so long involved, is at length happily removed.

These Considerations, with a Variety of others no less important, which cannot fail to strike a reflecting Mind, are sufficient Evidences that some great Change for the better has taken Place in the Spiritual World, or what amounts to the same Thing, *in the Minds of Men.* To this Change we may with Safety impute the present national benevolent Desire of emancipating from Slavery those wretched Victims to Avarice, the African Negroes; and to the same Cause we may also ascribe that *new* Institution of SUNDAY-SCHOOLS in England, which is an Honour to the present Age, and which, by preparing the Ignorant
for

TO THE READER.

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for the Reception of genuine Truth, may hereafter, through the Divine Mercy of the Lord, prove to be the Seminary of his New Church in this Land.

But after all that can be said, the Credit to be given to the following Narrative of Facts, must in a great Measure depend on the Veracity of the Author, who repeatedly declares, in the most solemn Manner, that he was an Eye and Ear-Witness to all that he relates. Now if we may be permitted to judge from the unaffected Piety, and Soberness of Reasoning, which so eminently distinguish all his Writings, as well as from the Character of Uprightness and Sincerity which he so universally obtained during his Life-Time; we have every Reason in the World to conclude, that his Testimony in Regard to the Last Judgment is founded on Truth. Indeed all that he says on this Head, as well as on many other Points relative

lative to the Spiritual World, however new and singular his Observations may at first Sight appear, if attentively examined, carries with it a Degree of Probability, which one would hardly think the Subject capable of admitting. And when we reflect, that there is no other possible Way for Men on Earth to become acquainted with the Transactions in the Spiritual World, but through the Medium of some Person or other, whose spiritual Eyes have been opened, and who, like John and the rest of the Prophets, has been favoured with a Sight of the stupendous Things of another Life; it is the less to be wondered at, that the Lord should again be pleased to make a Revelation to Mankind of what most essentially concerns them, and in a Way too the most likely to produce Conviction, compatible with the Freedom of the human Will,

Other

Other Means might indeed have been used by an omnipotent Lord, had it so pleased him, to arrest the Attention of the World at large, and by a miraculous Interposition compel them to Assent: But this would have been doing Violence to Man's Free-Will, and thereby rendering him incapable of the Benefits of Revelation; for it is an established Truth, that whatsoever is not received by Man in a State of the most perfect Freedom, is of no Advantage to him at all, but passes away as a Thing of no Importance, and becomes of no Manner of Use.

If we look back to former Dispensations, we shall find, that in Proportion as Miracles were wrought amongst Mankind, in the same Proportion the Spirituality of the Word, and the interior Things of another Life, were hid from their Eyes. Thus at the Promulgation of the Law from Mount Sinai,

Sinai, the Jews were Witnesses to the greatest of all Miracles, and yet no People on the Face of the Earth were more ignorant of spiritual and Divine Things. Nay, so immersed in Sensuality were they in general, that they expected, as they do even to the present Day, an earthly Messiah, whose Kingdom shall be of this World, and who shall exalt them above the Princes of the Earth, and make them the Dread and Envy of all other Nations.

Again, at the Lord's first Coming into the World, Miracles were indeed performed, but principally with a View to point out the Nature of Man's Regeneration; for every Disease and it's miraculous Cure were significative of some Evil or Falsity, which the Omnipotence of the Lord is alone able to remove. Still, however, the first Christian Church, though abundantly more enlightened than the Jewish,

Jewish, was in a State of Obscurity with Respect to internal Things; therefore it was agreeable to Divine Order, that it's Rise and Progress should be accompanied with Miracles, according to the Degree of Obscurity which prevailed at that Time; and it is well known, that when the Church became fully separated from the Jews, who were "*a Generation that required Signs*"* and Miracles, they altogether ceased.

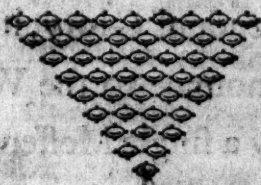
But now, at the Commencement of the New Church, signified by the New Jerusalem in the Revelation, which is an internal and spiritual Church, wherein Divine Truth, united with Divine Good, shines in it's genuine and resplendent Glory, it has pleased the Lord to announce to the World his second Advent by a single Messenger, without Signs and without Miracles; which, so far

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* Matt. xii. 38, 39.

from being any true Ground of Objection to the Testimony of our Author, ought rather to be considered as a Proof of the Superiority of this new Dispensation over all that went before, inasmuch as it preserves inviolate the Freedom of the human Will, and enables every Man to judge for himself without Compulsion, according to that Measure of Understanding which he has received from the Lord.

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the same Purpose: But it is thus exprest in
the literal Sense of the Word, because this
CONCERNING THE
STATE OF Divine Objects in which all Things both
LAST JUDGMENT,
understand the Word according to the Sense
of the Letter, may be led into a Variety of Op-
DESTRUCTION OF BABYLON.

Christian World, where so many Heretics exist,
and every one of them separated from the lit-
eral Sense of the Word. But inasmuch as no one
shall be led into error by this, and every Part
of the Word is a spiritual Sense, not even
*That by the Day of the Last Judg-
ment is not meant the Destruction
of the World.*

1. **THEY** who are unacquainted with the spi-
ritual Sense of the Word, have never un-
derstood otherwise, than that in the Day of the
Last Judgment all Things which visibly appear
in this World will perish, for it is said, that
Heaven and Earth shall then pass away, and that
God will create a New Heaven and a New
Earth: In this Opinion they have also confirmed
themselves by what is further said in Relation to
this Subject, namely, that all Men are then to
rise up out of their Graves, and that the Good
are to be separated from the Bad, with more to

the same Purport: But it is thus expressed in the literal Sense of the Word, because this Sense of the Word is natural, being in the Ultimate of Divine Order, in which all Things, both generally and particularly, contain within them a spiritual Sense: For which Reason, they who understand the Word only according to the Sense of the Letter, may be led into a Variety of Opinions relating thereto, as is also the Case in the Christian World, where so many Heresies exist, and every one of them confirmed from the literal Sense of the Word. But inasmuch as no one hath heretofore known, that in all and every Part of the Word there is a spiritual Sense, nor even what the spiritual Sense is, therefore it is excusable with those who have embraced this Opinion concerning the Last Judgment. But it may now be known, that neither the visible Heavens nor the habitable Earth will perish, but that both will remain; and that by a New Heaven and a New Earth is understood a New Church, as well in the Heavens as on the Earths: I say a New Church in the Heavens, because there is a Church there, as well as on the Earths; for there in like Manner is the Word, and Preaching, and Divine Worship similar to that on the Earths; yet with a Difference, that all Things there are in a more perfect State, because they are not in the Natu-

ral World, but in the Spiritual; hence all who dwell there are spiritual Men, and not natural as they were before in the World. That such is really the Case, may be seen in the Work concerning Heaven, and particularly where it treats of the Conjunction of Heaven with Man by Means of the Word, n. 303 to 310; and concerning Divine Worship in Heaven, n. 221 to 227.

2. The Passages in the Word, wherein Mention is made of the Destruction of Heaven and Earth, are as follow, "*Lift up your Eyes to Heaven, and look downward upon the Earth; the Heavens are about to perish like Smoke, and the Earth shall wax old like a Garment,*" Isaiah li. 6. "*Behold, I am about to create New Heavens, and a New Earth; neither shall former Things be remembered,*" Isai. lxxv. 17. "*I will make New Heavens and a New Earth,*" Isai. lxxvi. 22. "*The Stars of Heaven have fallen to the Earth, and Heaven has departed like a Scroll rolled together,*" Rev. vi. 13, 14. "*I saw a great Throne, and One sitting thereon, from whose Face the Earth and the Heaven fled away, and their Place was not found,*" Rev. xx. 11. "*I saw a New Heaven and a New Earth, for the first Heaven and the first Earth had passed away,*" Rev. xxi.

1. In the above Passages, by a New Heaven is

not meant the Heaven visible to our bodily Eyes, but that Heaven where Mankind were collected together; for a Heaven was formed from the whole of the Human Race, even from the Commencement of the Christian Church; but they who were in that Heaven were not Angels, but Spirits of various Religions; this Heaven is understood by the first Heaven which was to perish: But in what Manner this was effected, shall be spoken to particularly in what follows; what is here related is only premised, that it may be known what is meant by the first Heaven which should perish. Every one, who thinks from Reason in some Degree enlightened, may also perceive, that it is not the Starry Heaven, or the immense Firmament of Creation, which is here meant, but that it is Heaven in a spiritual Sense, where Angels and Spirits dwell.

3. That by a New Earth is meant a New Church on the Earths, has heretofore been unknown, inasmuch as every one by Earth in the Word has understood the Earth, when yet by Earth is meant the Church; in a natural Sense, Earth is the Earth, but in a spiritual Sense it is the Church; the Reason whereof is, because they who are in the spiritual Sense, or who like the Angels are spiritual, when Earth is named in the Word, do not understand the Earth itself, but

the

the Nations who dwell thereon, and their Divine Worship; hence it is that by Earth is signified the Church; that such is the Case, may be seen in the ARCANAE COELESTIA, as quoted below, (a)

I shall

From the ARCANAE COELESTIA. (a) That by Earth in the Word is signified the Kingdom of the Lord and the Church, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Chiefly for this Reason, because by Earth or Land is understood the Land of Canaan, where the Church was from the most ancient Times; hence also it is, that Heaven is called the Heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327. And because in a spiritual Sense by Earth is understood the Nation which dwells there, and it's Worship, n. 1262. That hence the Earth signifies various Things appertaining to the Church, n. 620, 636, 1067, 2571, 3368, 3379, 3404, 8732. That the People of the Earth are they who belong to the spiritual Church, n. 2928. That an Earthquake is a Change of the State of the Church, n. 3355. That a New Heaven and a New Earth signifies the Church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

That the Most Ancient Church, which existed before the Flood, and the Ancient Church which existed after the Flood, were in the Land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That then all the Places in that Land were made representative of such Things as are in the Lord's Kingdom and in the Church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, inasmuch as among his Posterity descended from Jacob, a representative Church was to be instituted,

I shall here adduce a few Passages from the Word, whereby in some Measure it may be comprehended, that by Earth is signified the Church. "The Cataracts from on high were opened, and the Foundations of the Earth were shaken; in breaking the Earth is broken; in agitating the Earth is agitated; in reeling the Earth reels like a Drunkard; it moves to and fro like a Cottage; and heavy upon it is the Transgression thereof," Isai. xxiv. 18, 19, 20. "I will cause a Man to be more rare than pure Gold; therefore I will disturb the Heaven, and the Earth shall be removed out of her Place, in the Day of the fierce Anger of Jehovah," Isai. xlii. 12, 13. "The Earth was agitated before Him, the Heavens have trembled, the Sun and the Moon are become black, and the Stars have withdrawn their Splendor," Joel ii. 10. "The Earth was shaken and agitated, and the Foundations of the Mountains trembled and were shaken," Psalm xlviii. 7, 8; and in many other Places.

4. By creating is also signified in the spiritual Sense of the Word to form, to establish, and to regenerate;

instituted, and a Word written, whose ultimate Sense should consist of the Representatives and Significatives which were there, n. 3686, 4447, 5136, 6516. Hence it is that by Earth and by the Land of Canaan is signified the Church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

regenerate; consequently by creating a New Heaven and a New Earth is signified to establish a New Church in Heaven and Earth; as may appear evident from the following Passages: "The People, who shall be created, shall praise J^{ehovah}," Psalm cii. 18. "Thou sendest forth the Spirit, they are created; and thou renewest the Faces of the Earth," Psalm civ. 30. Thus saith J^{ehovah}, thy Creator O Jacob, thy Former O Israel, for I have redeemed thee, and I have called thee by thy Name, thou art mine; every one called by my Name, and for my Glory I have created, I have formed him, yea I have made him," Isaiah xliii. 1, 7; and in other Places: Hence it is, that by a new Creation of Man is meant his Reformation, inasmuch as he is made anew, that is, from natural he becometh spiritual; and hence it is, that a new Creature signifies a reformed Man. (b)

5. Concerning the spiritual Sense of the Word, see the small Treatise on the WHITE HORSE, mentioned in the Revelation.

That

(b) That to create is to create anew, or to reform and regenerate, n. 16, 88, 10373, 10684. That to create a New Heaven and a New Earth, is to establish a New Church, n. 10373. That by the Creation of Heaven and Earth in the first Chapters of Genesis, in an internal Sense, is described the Establishment of the Celestial Church, which was the Most Ancient Church, n. 8891, 9942, 10545.

That the Procreations of the Human Race on the Earths will never cease.

6. **T**HEY who have adopted that Belief concerning the Last Judgment, that all Things which are in the Heavens and in the Earths will then perish, and in the Room thereof that a New Heaven and a New Earth will take Place, are led to imagine, because it follows of Consequence, that the Generations and Procreations of the Human Race will afterwards cease; for they suppose that all Things will then be accomplished, and that Mankind will be in a different State from what they were in before: But since the Destruction of the World is not meant by the Day of the Last Judgment, as was shewn in the preceding Article, it follows that Mankind will continue, and that Procreation will not cease.

7. That the Procreation of the Human Race will continue to Eternity, is plain from many Things that might be adduced, some of which may be seen in the Treatise on HEAVEN and HELL, particularly under the following Heads: I. That Mankind is the Basis on which Heaven is founded.

ded. II. That Mankind is the Seminary of Heaven. III. That the Extension of Heaven, which is for Angels, is so immense, that it cannot be filled to Eternity. IV. That they are but few respectively, of whom Heaven at present is formed. V. That the Perfection of Heaven increases according to Plurality, or the Number of it's Inhabitants. VI. And that every Divine Work has Respect to Infinity and Eternity.

9. *That Mankind is the Basis, on which Heaven is founded*, appears from this Consideration, that Man was last created, and what is last created, serves as a Basis for all that precedes it. Creation commenced from what is supreme or inmost, because it originated from the Divinity, and proceeded to the Ultimates or Extremes, and then first subsisted: The Ultimate of Creation is the Natural World, in which is the terraqueous Globe with all Things upon it. When these were finished, then Man was created, and in him were collected all Things of Divine Order from first to last; in his inmost Parts were collected those Things which were primary in that Order, and in his Ultimates those Things which were last; so that Man became a Form of Divine Order: Hence it is that all Things in Man and with Man, are derived from Heaven and from the World, the Things which belong to his

Mind being from Heaven, and the Things which belong to his Body being from the World; for the Things of Heaven flow into his Thoughts and Affections, and thereby are manifested according to the Reception of his Spirit, but the Things of the World flow into his Sensations and bodily Delights, and thereby become manifested according to the Reception of his Body, so far as they are in Agreement with the Thoughts and Affections of his Spirit. That this is the Case, may be seen in several Articles of the Treatise on HEAVEN and HELL, particularly in the following: That the Universal Heaven, collectively taken, resembles one Man, n. 59 to 67. That every Society in Heaven in like Manner resembles one Man, n. 68 to 72. That hence every Angel is in a perfect Human Form, n. 73 to 77. And that this is from the Divine Humanity of the Lord, n. 78 to 86. And moreover under the Article, of the Correspondence of all Things in Heaven with all Things in Man, n. 87 to 112. Of the Correspondence between Heaven and all Things on Earth, n. 103 to 115. And of the Form of Heaven, n. 200 to 212. From the above Order of Creation it may appear, that such is the Chain of Connection from first to last; that all together form a Unity, wherein what is prior cannot be separated from what is posterior, just as the Cause cannot be separated from the Effect,

nor consequently the Spiritual World from the Natural World, nor the Natural from the Spiritual World; or as the Angelic Heaven cannot be separated from Mankind, nor Mankind from the Angelic Heaven: Wherefore it is so provided by the Lord, that both the Angelic Heaven and Mankind mutually assist and support each other. Hence it is, that although the Angelic Mansions are indeed in Heaven, and to Appearance separate from the Mansions of Men, yet nevertheless they are with Man in his Affections of Goodness and Truth; for it is only an Appearance that they are separate and distinct, as may be seen in the Treatise on HEAVEN and HELL, where it treats of Space in Heaven, n. 191 to 199. That the Mansions of Angels are with Man in his Affections of Goodness and Truth, is understood by these Words of the Lord, "*He who loveth Me, keepeth my Words, and my Father will love him, and we will come unto him, and make our Mansion with him,*" John xiv. 23; by the Father and the Lord in the above Passage is also signified Heaven, for where the Lord is there is Heaven, it being the Divine Proceeding from the Lord which constitutes Heaven, as may be seen in the Treatise on HEAVEN and HELL, n. 7 to 12; and n. 116 to 125. And likewise by these Words of the Lord, "*The Comforter the Spirit of Truth abideth with you, and is in you,*" John xiv. 17;

the Comforter is Divine Truth proceeding from the Lord, for which Reason he is also called the Spirit of Truth, and Divine Truth constitutes Heaven, and also Angels, they being the Recipients thereof; that the Divine Proceeding from the Lord is Divine Truth, and that hence the Angelic Heaven exists, may be seen in the Work on HEAVEN and HELL, n. 126 to 140. The same is also implied in the following Words of the Lord, "*The Kingdom of God is within you,*" Luke xvii. 21; the Kingdom of God is Divine Good and Truth, in which the Angels are. That Angels and Spirits are with Man, and in his Affections, has been given me to see a thousand Times, from their Presence and Abode in me; but Angels and Spirits do not know what Men they are with, any more than Men know what Angels and Spirits they cohabit with; for this the Lord alone knows and regulates. In a Word, every Affection of Good and Truth is an Extension into Heaven, and there is a Communication and Conjunction with those therein, who are in similar Affections; every Affection of Evil and False is also an Extension into Hell, and there is a Communication and Conjunction with those therein, who are in like Affections: The Extension of the Affections into the Spiritual World, is not unlike that of Sight into the Natural World; Communications in both Worlds are nearly alike, yet with

this Difference, that in the Natural World there are Objects, but in the Spiritual World Angelic Societies. Hence it appears, that such is the Connection between the Angelic Heaven and Mankind, that the one subsists from the other, and that the Angelic Heaven without Mankind would be like a House without a Foundation, for Heaven terminates in Mankind, and rests upon them. The Case in this Respect is the same as with an individual Man in particular; his spiritual Things, which have Relation to his Thought and Will, flow into his natural Things, which have Relation to his Sensations and Actions, and therein they terminate and subsist; if Man did not possess these natural Things, or these Terminations and Ultimates, his spiritual Things, which have Relation to the Thoughts and Affections of his Spirit, would be dispersed, like Things unbounded or without Foundation. This is the Case when Man passes from the Natural into the Spiritual World, that is, when he dies; then, inasmuch as he is a Spirit, he no longer subsists on his own proper Basis, but upon the common Basis of Mankind. They who are unacquainted with the Mysteries of Heaven, may suppose, that Angels subsist without Men, and Men without Angels; but I can positively assert from all my Experience relative to Heaven, and from all my Discourse with the Angels, that no
Angel

Angel or Spirit whatever subsists independent of Man, nor any Man independent of Spirits and Angels, but that they are mutually and reciprocally conjoined. From what has been observed, it may now plainly appear, that Mankind and the Angelic Heaven form one, and subsist mutually and reciprocally from each other, and consequently if either were removed, the other would cease to exist.

10. *That Mankind is the Seminary of Heaven,* will appear plain from the following Article, where it will be shewn, that Heaven and Hell are from Mankind, consequently that Mankind is the Seminary of Heaven. It has been observed in what precedes, that as from the first Creation till now, Heaven has been formed from the Human Race, so in like Manner hereafter it will be formed and augmented. It is indeed possible that the Human Race on one Earth may perish, which comes to pass when they altogether separate themselves from the Divine Principle, for then Man no longer possesses spiritual Life, but only natural, similar to that of Beasts; and when Man becomes of such a Nature, no Society can be formed, and governed by Laws, inasmuch as Man without Influx from Heaven, or without Divine Government, would become insane, and rush openly into the Commission of every Evil
one

one against another. But although Mankind, by Separation from the Divine Principle, were to perish on one Earth, which however is provided against by the Lord, yet still they would continue to remain on other Earths; for there are Earths in the Universe to the Amount of some Hundreds of Thousands, as may be seen in a Work *Concerning the Earths in our Solar System called Planets, and concerning the Earths in the Starry Heaven*. I was informed from Heaven, that the Human Race on this Earth would have perished, so that there would not have remained at this Day a single Individual upon it, unless the Lord had come into the World, and in this Earth put on the Humanity, and made it Divine; and also, unless the Lord had given to this Earth such a Word as might serve for a Basis to the Angelic Heaven, and for it's Conjunction with Mankind; that the Conjunction of Heaven with Man is effected by Means of the Word, may be seen in the Treatise on HEAVEN and HELL, n. 303 to 310. But that this is the Truth of the Matter, can be comprehended only by those who think spiritually, that is, by those who through the Acknowledgment of the Lord's Divinity are conjoined with Heaven, for they only are capable of thinking spiritually.

II. *That the Extension of Heaven, which is for Angels,*

Angels, is so immense, that it cannot be filled to Eternity, may appear from what has been said in the Treatise on HEAVEN and HELL, concerning the Immensity of Heaven, n. 415 to 420: And that they are but few respectively, of whom Heaven is at present formed, may be seen in the Treatise on the EARTHS IN THE UNIVERSE, n. 126.

12. *That the Perfection of Heaven increases according to Plurality, or the Number of it's Inhabitants, is evident from it's Form, according to which the Consociations there are regulated, and Communications take Place, in that it is the most perfect of all Forms; and as the Numbers increase in the most perfect Form, in the same Proportion the Direction and Consent of many tends to Unity, and in the same Proportion also Conjunction becomes more close and unanimous; Consent and Conjunction thence derived increase by Plurality, for in such Case every Thing is inserted as an intermediate Relation between two or more, and what is so inserted confirms and conjoins. The Form of Heaven is like the Form of the Human Mind, the Perfection whereof advances according to the Increase of Truth and Goodness, for thus Intelligence and Wisdom are promoted: The Reason why the Form of the Human Mind, which is in heavenly Wisdom and Intelligence, is similar to the Form of Heaven,*

ven, is because the Mind is the smallest Image of that Form; hence it is, that in every possible Way there is a Communication of the Thoughts and Affections of Good and Truth in such Men, and in Angels, with the neighbouring Societies of Heaven, and the Extension is according to the Increase of Wisdom, consequently according to the Plurality of the Knowledges of Truth implanted in the Understanding, and according to the Abundance of the Affections of Good implanted in the Will, or in other Words, according to the Truths and Goods implanted in the Mind, for the Mind consists of Understanding and Will. The Human and Angelic Mind is of such a Nature, that it may be enlarged to Eternity, and as it becomes enlarged, so it is perfected; this is especially the Case, when Man is led by the Lord, for he is then introduced into genuine Truths, which are implanted in his Understanding, and into genuine Goods, which are implanted in his Will; the Lord then disposes all Things belonging to such a Mind into the Form of Heaven, until at length it becomes Heaven in the least Form. From the above Comparison, which is a just one, it is evident, that the Plurality or increasing Number of the Angels tends to the Perfection of Heaven. Every Form also consists of Variety; a Form which does not consist of Variety, is not a Form, inasmuch as it

hath no Quality, nor any Changes of State; the Quality of every Form arises from the relative Disposition of various Things within it, from their mutual Respect to each other, and from their Consent to Unity, by Virtue of which every Form is considered as one Thing; such a Form, in Proportion to the Number of Things so arranged and disposed, becomes more and more perfect, for then every Thing, as before observed, confirms, corroborates, conjoins, and so perfects the Whole. But this may appear more plain from what has been observed in the Treatise on HEAVEN AND HELL, particularly where it treats on the following Subject, That every Society of Heaven is a Heaven in a lesser Form, and every Angel a Heaven in it's least Form, n. 31 to 58; and likewise where it treats of the Form of Heaven, according to which Consociations and Communications are there regulated, n. 200 to 212; and concerning the Wisdom of the Angels of Heaven, n. 265 to 275.

¶ 13. *That every Divine Work has Respect to Infinity and Eternity*, may appear evident from many Things which exist both in Heaven and in the World; no one Thing is to be found, either in the Spiritual or the Natural World, exactly like, or the same as another; there is not one Face exactly like, or the same as another, nor ever will
be

be to Eternity; in like Manner the Mind of no one Man or Angel is exactly like that of another; wherefore there are as many Faces and as many Minds, as there are Men and Angels; there is never to be found in any one Man, in whom notwithstanding there are innumerable Parts which constitute his Body, and innumerable Affections which constitute his Mind, a single Thing exactly like, or the same as in another Man; hence it is, that every Man lives a Life distinct from the Life of another: The same holds good in all and every Thing belonging to Nature. The Reason why such an infinite Variety prevails in all and every Thing of Creation, is because they all derive their Origin from the Divine Principle, which is Infinite; hence it is, that a Kind of Image of Infinity is every-where manifested, to the End that all Things may be viewed by the Divine Being as his own Work, and at the same Time that all Things may have Respect to Him, as the Supreme Cause. How every Thing in Nature has Respect to Infinity and Eternity, may easily be illustrated by a single Instance; every Seed, whether it be the Fruit of a Tree, or of Corn, or of a Flower, is so created, that it is capable of being multiplied to Infinity, and enduring to Eternity; for from one Seed are produced many, even to 5, 10, 20, 100, and from each of these again as many more; such Fructification

from each Seed continually reproduced, within the Space only of One Hundred Years, would cover the Surface not only of one Earth, but even of Myriads of Earths; the same Seeds are also so created, that their Durations may be to Eternity: Hence it appears, how in this Instance is contained an Idea of Infinity and Eternity; the Case is the same in others. The Angelic Heaven is the End for which all Things in the Universe were created, being the End for which Mankind was created, and Mankind is the End for which the visible Heaven and all the Earths therein were created: Wherefore that Divine Work, namely, the Angelic Heaven, primarily and chiefly has Respect to Infinity and Eternity, consequently to it's Multiplication without End, for the Essential Divine Principle dwells in the Angelic Heaven. Hence also it may appear, that the Human Race will never have an End, for were it to cease, the Divine Work, namely, the Angelic Heaven, would be limited by a certain Number, and thus it's Respect to Infinity would perish.

That

*That Heaven and Hell are from
Mankind.*

14. **I**T is altogether unknown in the Christian World, that Heaven and Hell are from Mankind, for it is supposed that Angels were created such at the Beginning, and that Heaven was formed of them; it is also the common Opinion, that the Devil or Satan was an Angel of Light, but in Consequence of his rebelling, he was cast down with his Crew, and that hence came Hell. The Angels are greatly astonished that such a Faith obtains at this Day amongst Christians, and still more, that they know Nothing at all concerning Heaven, when yet it is a principal Doctrine in the Church; and whereas such Ignorance prevails, they are rejoiced in Heart, that it has pleased the Lord at this Time to reveal to Men many Things concerning Heaven and also concerning Hell, and thereby as much as possible to dissipate the thick Darkness, which daily increases, in Consequence of the Church having come to it's End: Wherefore it is their Desire that I would declare from them, that there is not in the universal Heaven a single Angel that was created such at first, nor a single Devil in all Hell that had been created an Angel

of Light, and was afterwards cast out of Heaven, but that all both in Heaven and Hell are from the Human Race; in Heaven such as had lived in the World in heavenly Love and Faith, and in Hell such as had lived in hellish Love and Faith; and that Hell in it's whole Complex, or collectively, is called the Devil and Satan, that Hell which is behind,* in which are evil Genii, being called the Devil, and that Hell which appears in Front, in which are evil Spirits, being called Satan. (c) The Nature of each of these Hells may be seen in the Treatise on HEAVEN and HELL towards the End. That the Christian World have embraced such a Faith relative to those in Heaven and Hell, the Angels further said, proceeds from certain Passages in the Word taken according to their literal Sense only, and not illustrated and explained by genuine Doctrine from the Word; when nevertheless the Letter of the Word, if not enlightened

as * Here the Author is to be understood as speaking of the Situation of Things and Places as they appear to the Spectator in the Spiritual World, and which always have the same Aspect with Respect to his Body, as to right and left, behind and before, above and beneath, &c. wheresoever he is, or which Way soever he turns. Tr.

(c) That the Hells, or Infernal Spirits, taken collectively, are called the Devil and Satan, n. 694. That they who have been Devils in the World, become Devils after Death, n. 968.

enlightened by the genuine Doctrine of the Church, misleads the Mind into various Conceits, and gives Rise to Ignorance, Heresies, and Errors. (d)

15. Another Reason why the Man of the Church entertains such a Belief, is, because he imagines that no one goes to Heaven or Hell before the Time of the Last Judgment, concerning which he is of Opinion that all Things which visibly appear will then perish, and be succeeded by a new Creation, and that the Soul will then be reunited to it's Body, and in that State live again as a Man: This Belief involves another concerning the Angels, namely, that they were created such from the Beginning; for it cannot be

(d) That the Doctrine of the Church must be derived from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word is unintelligible without Doctrine; n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true Doctrine is as a Candle to those who read the Word, n. 10401. That genuine Doctrine must be formed by those who are in Illumination from the Lord, n. 2510, 2516, 2519, 9424, 10105. That they who abide in the literal Sense of the Word without Doctrine, can attain to no Understanding of Divine Truths, n. 9409, 9410, 10582. And that they fall into many Errors, n. 10431. The Difference between those who teach and learn from the Doctrine of the Church derived from the Word, and those who teach and learn only from the literal Sense of the Word, described, n. 9025.

be believed that Heaven and Hell are from Mankind, when it is supposed that none go to either till the End of the World. But in Order that Man may be convinced of the contrary, it has been granted me to have Fellowship with Angels, and also to converse with those who are in Hell, and that now for several Years together, sometimes from Morning till Evening without Interruption, and so to receive Information concerning Heaven and Hell; and all this to the End, that the Man of the Church may no longer remain in his erroneous Faith concerning the Resurrection at the Time of the Last Judgment, and concerning the State of Souls in the mean Time, and also concerning Angels and concerning the Devil; which Faith, inasmuch as it is a Faith in what is false, involves the Mind in Darkness; and with those who think concerning such Things from self-derived Intelligence, leads to Doubt, and at length to a Denial of them; for they say in their Hearts, how can so great a Heaven, and so many Stars, together with the Sun and Moon, be destroyed and dissipated? and how can the Stars fall from Heaven upon the Earth, which yet are so much bigger than the Earth? or how can Bodies, which have been devoured by Worms, destroyed by Corruption, and dispersed by all the Winds, be collected together again for the Use of their respective Souls? what in the mean

mean Time becomes of the Soul, and what Sort of a Being is it without the Sensations which it enjoyed in the Body? with many Suggestions of a like Kind, which being incomprehensible, fall not within the Province of Faith, but destroy in many the Belief of Man's eternal Life, and of the Existence of Heaven and Hell, and therewith all other Articles of Faith belonging to the Church. That this is actually the Consequence, we have sufficient Proof in those who say, Who ever came from Heaven to tell us that there is such a Place? What is Hell? Surely it is only a Creature of the Brain? What is the Meaning of Man's being tormented for ever with Fire? And what is the Day of Judgment? Have not Men been looking for it many Ages in vain? Not to mention a Variety of other Suggestions, which imply a Denial of the Whole. Lest therefore they who think thus (as is the Case with many who from their Knowledge in worldly Matters are reputed wise and learned) should any longer disturb and seduce the Simple in Faith and Heart, and bring on infernal Darknets in Relation to a Belief of God, of Heaven, of eternal Life, and of other Things dependent thereon, the Interiors of my Spirit have been opened by the Lord, and thus I have been permitted to converse with all whom I knew in the Life of the Body, after their Decease, with some for Days, with some for Months,

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and

and with some for a Year together, and also with
so many others, that I should come short if I
reckoned them at an Hundred Thousand, many
of whom were in the Heavens, and many in the
Hells. I have also spoken with some two Days
after their Decease, and told them that their
Friends were at that Time preparing for their
Funeral; to which they replied, that they did
well to remove out of the Way that which had
served them for a Body and it's Functions in the
World; and they desired me to tell them, that
they were not dead, but living Men equally as
before, that they had only passed out of one World
into another, and did not know that they had lost
any Thing by the Change, having a Body and
Senses as before, with Understanding and Will
as before, and also like Thoughts and Affections,
like Sensations, like Pleasures, and like Desires,
as when they lived in this World. Most of those
who were newly departed, on finding themselves
living Men as before, and in a similar State, (for
after Death the State of every one's Life is at first
the same as it had been in the World, but is suc-
cessively changed either for Heaven or Hell)
were affected with a new Joy at their being alive,
and said that they did not before believe it would
be so; but greatly wondered at their former Ig-
norance and Blindness with Respect to the State
and Condition of their Life after Death; and
more

more particularly, that the Men of the Church should be in such Darknes as to these Points, when nevertheless above all Persons in the whole World they might be acquainted with them. (e) They then for the first Time saw the Cause of such Blindness and Ignorance, which is, that external Things, such as relate to the World and the Body, had so engaged and filled their Minds, that they could not elevate them into the Light of Heaven, and penetrate into the Things of the Church any farther than as to some Points of Doctrine;

(e) That at this Day few in Christendom believe, that Man rises again immediately after Death, see the Preface to Chap. xvi. of Gen. and n. 4622, 10758; but at the Time of the Last Judgment when the visible World is to perish, n. 10595. The Cause of such Belief, n. 10594, 10758. That nevertheless Man rises again immediately after Death, and that then he is a Man as to all and every Particular, n. 4527, 5006, 7078, 8939, 8991, 10594, 10758. That the Soul, which liveth after Death, is Man's Spirit, which is the real Man within him, and which also in the other Life is in a perfect Human Form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. Proved from Experience, n. 4527, 5006, 8939; and from the Word, n. 10597. An Explanation of what is signified by the Dead being seen in the Holy City, Matt. xxvii. 53, n. 9229. How Man is raised from the Dead, by Experience, n. 168 to 189. Of Man's State after Resuscitation, n. 317, 318, 319, 2119, 5070, 10596. False Opinions respecting the Soul and the Resurrection, n. 444, 445, 4527, 4622, 4658.

Doctrine; for corporeal and worldly Things, when they are so much loved as at this Day, occasion mere Darknes in the Mind, when Man is desirous of thinking concerning the Things of Heaven beyond the Limits prescribed in the Doctrine of Faith belonging to his Church.

16. Many of the Learned from the Christian World, when they find themselves after Death in a Body, in Garments, and in Houses, as they had been in the World, are all Amazement; and when they recall to Mind, what they had thought concerning a Life after Death, the Soul, Spirits, and concerning Heaven and Hell, they are affected with Shame, acknowledge their past Infatuation, and that the Simple in Faith were much wiser than they. On examining those learned Men who had confirmed themselves in such Errors, and who had attributed all Things to Nature, it was found, that the Interiors of their Mind were shut, and the Exteriors open, a Proof that they had not looked towards Heaven, but towards the World, and consequently also towards Hell; for in Proportion as the Interiors of the Mind are open, in the same Proportion Man looks towards Heaven, but in Proportion as the Interiors are shut and the Exteriors open, in the same Proportion he looks towards Hell; for the Interiors of Man are formed for the Reception
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of heavenly Things, and his Exteriors for the Reception of worldly Things, and they who receive the World and not at the same Time Heaven, receive Hell. (f)

17. That the Spirit of a Man, after it's Separation from the Body, is a Man, and in a like Form, has been made manifest to me by daily Experience for many Years, having seen and heard them a thousand Times, and also conversed with them; particularly on this Subject, that Men in the World do not believe it, and that they who do believe it, are reputed by the Learned as Simple: The Spirits were grieved at Heart, that such Ignorance should still prevail in the World, and especially within the Church; this, they said, proceeded principally from the Learned, who judge of the Soul from the bodily Senses, in Consequence of which they form no other Idea of it, than as of simple Thought, which, when considered without any Subject in which and by which it may subsist, is like Something floating in mere Ether, which cannot but be dissipated on the Death of the Body: But inasmuch as the Church

(f) That in Man the Spiritual and the Natural World are conjoined, n. 6057. That the Internal of Man is formed after the Image of Heaven, but his External after the Image of the World, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

Church holds the Immortality of the Soul, because it is taught in the Word, they cannot but assign to it Something vital, of the Quality of Thought, though Nothing of Sense such as appertains to Man, before it is reunited to it's Body again: On this Opinion is founded the Doctrine of the Resurrection, and a Belief in the Soul's future Conjunction with the Body at the Time of the Last Judgment; for from the aforesaid Hypothesis concerning the Soul, no other Conclusion can be drawn, consistent with the Faith of the Church respecting Man's eternal Life: Hence it is, when any one thinks of the Soul according to the Doctrine of the Church, and at the same Time according to the above Hypothesis, that he has not the smallest Idea of it's being a Spirit, and that this Spirit is in a Human Form: Add to this, that scarce any one at this Day knows what is spiritual, and still less that they who are spiritual, as all Spirits and Angels are, have any Thing of the Human Form. This is the Reason why almost all who come from the World are greatly astonished at their being still alive, and equally Men as before, without any Difference whatever; but when they cease to be amazed at themselves, they then wonder that the Church should be ignorant of this State of Men after Death, when notwithstanding all that have ever lived in the World, are in the other Life, and living Men:
And

And because they were also surpris'd, that this was not discovered to Man by Visions, it was told them from Heaven, that this could be done, for Nothing is easier, when it is the Lord's good Pleasure, but that still they who had confirmed themselves in Falses against it, would not believe, even though they were to have ocular Demonstration thereof; and moreover, that it would be dangerous to manifest any Thing from Heaven to those who are immerled in worldly and corporeal Pleasures, for in this Case they would first believe and afterwards deny, and thus they would profane that essential Truth; for to believe and afterwards deny, is to profane; and they who profane, are thrust down into the lowest and most grievous of all the Hells. This Danger is understood by the Lord's Words, "*He hath blinded their Eyes, and hardened their Hearts, lest they should see with the Eyes and understand with the Heart, and convert themselves, and I should heal them,*" John xii. 40; and that they who are in worldly and corporeal Loves, still would not believe, is understood by these Words, "*Abraham said to the rich Man in Hell, they have Moses and the Prophets, let them bear them; but he said, nay Father Abraham, but if one from the Dead come to them, they will be converted; but Abraham said to him, if they bear not Moses and*"

*" the Prophets, neither will they believe even if one
" rose from the Dead,"* Luke xvi. 29, 30, 31.

18. That Heaven is from Mankind, may appear from this Consideration, that the Minds of Angels and Men are alike, both possessing the same Faculty of understanding, perceiving, and willing; and both are formed to receive Heaven; for the Human Mind is capable of like Wisdom with the Angelical, and the only Reason why Men are not as wise in this World as the Angels, is because they are here confined to earthly Bodies, and therein the spiritual Mind thinks naturally, for Man's spiritual Thought, which he is endued with as well as an Angel, during his Life in the Body flows into natural Ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the Mind of Man is loosed from the Fetters of the Body, then it no longer thinks naturally but spiritually; and when it thinks spiritually, it conceives Things incomprehensible and unutterable to the natural Man, consequently in like Manner as an Angel: Hence it may appear evident, that the Internal of Man, which is called his Spirit, is in it's Essence an Angel. (g) That an Angel is in a perfect Human Form,

(g) That there are as many Degrees of Life in Man, as there are Heavens, and that they are opened after Death according

Form, may be seen in the Treatise on HEAVEN and HELL, n. 73 to 77. But when the Internal of Man is not opened above, but only beneath, even then after it's Separation from the Body, it appears in a Human Form, but monstrous and diabolical, for it cannot look upward to Heaven, but only downward to Hell.

19. That Heaven and Hell are from Mankind, the Church might also have known from the Word, and received as a Part of it's Doctrine, if it had admitted of Illumination from Heaven, and attended to what the Lord said to the Thief, "*That this Day he should be with him in Paradise,*" Luke xxiii. 43; and to what he said concerning Dives and Lazarus, "*That Dives went to Hell, and thence conversed with Abraham, and that Lazarus went to Heaven,*" Luke xvi. 19 to 31; or to what the Lord said to the Sadducees concerning the Resurrection, "*That God is not the God of the dead, but of the living,*" Matt. xxii.

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according to his Life, n. 3747, 9594. That Heaven is in Man, n. 3884. That Men, who live a Life of Love and Charity, possess in themselves angelic Wisdom, but unperceived while in the Body, and that they enter into it after Death, n. 2494. That Man, who receives the Good of Love and Faith from the Lord, is called an Angel in the Word, n. 10528.

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32: And moreover it might have been known from the common Belief of all who live a good Life, particularly from their Belief at the Hour of Death, when they are no longer influenced by worldly and corporeal Things, that they shall go to Heaven immediately on their Departure from the Body. This Belief prevails with all, when they do not think, from the Doctrine of the Church, concerning the Resurrection at the Time of the Last Judgment; in the Truth of which any Person may be confirmed, if he will make Inquiry.

20. He who is instructed in the Nature of Divine Order, may also know, that Man was created for this End, namely, that he may become an Angel, for in him is the Ultimate of Order, (see above, n. 9,) wherein all that appertains to heavenly and angelic Wisdom may be formed, renewed, and multiplied. Divine Order never subsists in what is intermediate, or forms any Thing there without what is ultimate; but in Order to it's being in it's Fulness and Perfection, it must proceed to it's Ultimate or Limit: Then, when it has attained thereto, it has the Power of forming, and also, by Virtue of Things mediate therein repositied, of renewing and producing itself afresh, which is effected by Means of Procreation: Wherefore in the Ultimates is

the Seminary of Heaven. This also is understood by what is said of Man and of his Creation in the first Chapter of Genesis, Verse 26, 27, 28:

"God said, let us make Man in our Image, according to our Likeness: And God created Man in his Image, in the Image of God created he him; Male and Female created he them. And God blessed them, and God said unto them, be fruitful, and multiply yourselves;" to create in the Image and Likeness of God, is to reposit in Man all Things of Divine Order from first to last, and thus as to the Interiors of his Mind to make him an Angel.

21. The Reason why the Lord rose again, not only as to his Spirit, but also as to his Body, is, because, when in the World, he glorified his whole Humanity, that is, made it Divine: For his Soul, being derived from the Father, was of itself the essential Divinity, and his Body became a Likeness of the Soul, that is, of the Father, and thus it was also made Divine: Hence it was, that, differently from all other Men, he rose again both as to Soul and Body.^(b) This he also manifested to his Disciples, when they took him to be a Spirit, by saying, *"Behold my Hands*

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(h) That Man rises again only as to his Spirit, n. 10593, 10594. That the Lord alone rose again as to his Body, n. 1729, 2083, 5078, 10825.

"and my Feet, that it is I myself: Handle me and see, for a Spirit hath not Flesh and Bones, as ye see Me have," Luke xxiv. 36, 37, 38; by which he gave them to understand, that he was Man not only as to Spirit, but also as to Body.

22. Moreover, that Heaven and Hell are from Mankind, has been shewn in many Articles in the Treatise on HEAVEN and HELL, as in the following: Concerning the Gentiles or People without the Church in Heaven, n. 318 to 328. Of Infants or little Children in Heaven, n. 329 to 345. Of the Wise and Simple in Heaven, n. 346 to 356. Of the Rich and Poor in Heaven, n. 357 to 365. That every Man is a Spirit as to his Interiors, n. 432 to 444. That Man after Death is in a perfect Human Form, n. 453 to 460. That Man after Death retains every Sense, as also the same Memory, Thought, and Affection, which he had in the World, and that he leaves Nothing behind him but his terrestrial Body, n. 461 to 469. Of the first State of Man after Death, n. 491 to 498. Of his second State after Death, n. 499 to 511. Of his third State, n. 512 to 517. See also what is related concerning the Hells, n. 536 to 588. From all which Particulars it may plainly appear, that Heaven does not consist of any Angels created such at the Beginning, nor Hell of any Devil and his Crew, but only of those who were born Men, *That*

That all who have been born Men from the Beginning of Creation, and are deceased, are either in Heaven or Hell.

23. **T**HIS follows, *First*, from what has been said and shewn in the preceding Chapter, namely, that Heaven and Hell are from Mankind. *Secondly*, from this Consideration, that every Man, after his Departure from this World, continues to live to Eternity. *Thirdly*, that thus all who were ever born Men since the Creation of the World, and are deceased, are either in Heaven or Hell. *Fourthly*, that whereas all who shall hereafter be born, will also go into the Spiritual World, that World is of such an Extent and Nature, that the Natural World, wherein Men dwell on the Earths, cannot be compared therewith. But in Order that these Positions may be more distinctly perceived, and made evident, I shall here unfold and describe them one by one.

24. That all who have been born Men since the Beginning of Creation, and are deceased, are either in Heaven or Hell, *follows from what has been*

been said and shewn in the preceding Chapter, namely, that Heaven and Hell are from Mankind, appears without Explication. It has been the prevailing Belief heretofore, that Men will not go to Heaven or Hell before the Day of the Last Judgment, when the Soul will return to it's Body, and so enter into the Enjoyment of such Things as are supposed to be proper to the Body: Into this Belief the Simple have been led, by those who professed Wisdom, and have made Inquiry concerning the interior State of Man; such Persons having never thought about the Spiritual World, but only about the Natural, and consequently having never thought about the spiritual Man, have therefore been ignorant that the spiritual Man, which is within every one's natural Body, is equally in a Human Form as the natural Man; hence it never entered into their Mind, that the natural Man derives it's Human Form from the spiritual Man within it; although they might see that the spiritual Man acts at Pleasure in all and every Part of the natural Man, and that the natural Man is altogether incapable of acting of itself: It is the spiritual Man that thinks and wills, for this the natural Man cannot do of itself, and Thought and Will are the all in all of the natural Man, for the latter is acted upon at the Pleasure of the former, and likewise speaks as the former thinks, in-
much

much that Action is Nothing but Will, and Speech is Nothing but Thought, for on the Removal of Will and Thought, Speech and Action instantly cease. Hence it appears, that the spiritual Man is the real Man, and resides in all and singular Parts of the natural Man, consequently that it has the same Likeness and Appearance, for every Part or Particle of the natural Man, which is not acted upon by the spiritual, is lifeless. But the spiritual Man cannot appear to the Eyes of the natural Man, for what is natural cannot see what is spiritual, but what is spiritual can see what is natural; this being according to Order, whereas the former is contrary to Order, for all Influx is from the Spiritual into the Natural World; so also is Sight, for Sight is Influx; but Influx from the Natural into the Spiritual World is a Thing impossible. The spiritual Man is what is called the Spirit of Man, which appears in the Spiritual World in a perfect Human Form, and which lives after Death. As the Learned have known Nothing concerning the Spiritual World, and consequently Nothing respecting the Spirit of Man, as was observed above, therefore they have imagined, that Man cannot live as a Man, until the Soul return to the Body, and again be endued with it's Senses; hence have arisen such vain and silly Ideas concerning the Resurrection of Man, as that the Body, although devoured by Worms
and

and Fish, and totally fallen to Dust, is to be collected together again by an Act of Divine Omnipotence, and re-united to the Soul; and that this will not take Place before the End of the World, when the visible Universe is to perish; besides many more Things of a like Nature, which exceed all Comprehension, and strike the Mind at first Sight as Impossibilities, and contrary to Divine Order; hence also the Faith of many becomes weak; for they who think wisely, cannot believe what they do not in some Measure comprehend, and there is no such Thing as a Faith in Impossibilities, or in what a Man believes to be impossible. From this Ground it is, that they, who do not believe in a Life after Death, draw Arguments against it. But that Man rises again immediately after Death, and that he is then in a perfect Human Form, may be seen in many Articles in the Treatise on HEAVEN AND HELL. These Observations are made, that it may be still farther confirmed, that Heaven and Hell are from Mankind; whence it follows, that all who were ever born Men since the Beginning of Creation, and are deceased, are either in Heaven or Hell.

25. *That every Man after his Departure from this World continues to live to Eternity*, is evident from this Consideration, that Man is then spiritual,

tual, and no longer natural, and that the spiritual Man, when separated from the natural Man, retains it's Quality to Eternity, for the State of Man cannot be changed after Death. Moreover the spiritual Principle of every Man is in Conjunction with the Divine Principle, for it has a Capacity of thinking about it, and also of loving it, and it can be affected with whatever proceeds from it, viz. with such Things as are taught by the Church; consequently it is capable of being conjoined with the Divine Principle by Thought and Will, which two Faculties belong to the spiritual Man, and constitute it's Life: Now whatever can be thus conjoined with the Divine Principle, cannot die to Eternity, for the Divine Being is with it, and conjoins it to himself. Man is also created after the Form of Heaven as to his Mind, and the Form of Heaven is from the essential Divinity, as may appear evident in the Treatise concerning HEAVEN AND HELL, where it is shewn, that the Divinity of the Lord constitutes and forms Heaven, n. 7 to 12, and n. 78 to 86. That Man is created that he may become Heaven in it's least Form, n. 57. That Heaven in it's universal Complex resembles one Man, n. 59 to 66. That hence every Angel is in a perfect Human Form, n. 73 to 77: Man is an Angel with Respect to his spiritual Part. On this Subject I have frequently conversed with the Angels.

gels, who greatly wondered, that among those, who in the Christian World are called intelligent, and who are also supposed to be so by others, there are very many, who totally reject the Doctrine of their own Immortality, imagining that the Soul of Man will be dissipated after Death just like the Soul of a Beast; not perceiving the Difference between the Life of Man and that of a Beast, in that Man can elevate his Thoughts above himself, and think about God, Heaven, Love, Faith, spiritual and moral Good, Truths, &c. and thus that he can be elevated to the Divine Being himself, and be conjoined to him by Means of all those Things; but that Beasts cannot be elevated above their natural Principle to think about such Things, consequently that their spiritual Principle cannot be separated from their natural Principle after Death, (*i*) and live by itself, like the spiritual Principle of Man; which also is the Reason why the Life of a Beast is dissipated with it's natural Life. The Reason why many

(*i*) That there is also an Influx from the Spiritual World into the Life of Beasts, but general, not special as with Man, n. 1633, 3646. That the Difference between Men and Beasts consists in this, that Men are capable of being elevated above themselves to the Lord, of thinking concerning the Divine Principle, of loving it, and thus of being conjoined to the Lord, by Virtue of which they possess eternal Life; whereas Beasts have no such Capacity, and can never be elevated to such Things, n. 4525, 6323, 9231.

many of the Intelligent, or Learned, so called, in the Christian World, do not believe the Immortality of their own Life, is declared by the Angels to be as follows, because in Heart they deny the Divine Being, acknowledging Nature instead of him; and they who think from such Principles, have no Conception of any Eternity by Means of Conjunction with the Divine Being, consequently they have no Idea that the State of Man is different from that of Beasts, for when they reject the Divine Being from their Thoughts, they also reject the Idea of Eternity. The Angels further said, that in every Man there is an inmost or supreme Degree of Life, or a certain inmost or supreme Part, into which the Divine Principle of the Lord first or proximately flows, and from whence the Lord regulates and governs the other Interiors belonging to the spiritual and natural Man, which succeed each other according to their Degrees of Order: This inmost or supreme Part they called the Lord's Entrance into Man, and his most peculiar Dwelling-Place within him; they said also, that by Virtue of this inmost or supreme Part Man is Man, and distinguished from the Brute Animals, which have it not; and that hence it is, that Men, differently from Animals, with Respect to the Interiors which belong to their Minds and Spirits, can be elevated by the

Lord to himself, can believe in him, be affected with Love to him, and can also receive Intelligence and Wisdom, and converse rationally. When I interrogated them concerning those who deny the Divine Being, and Divine Truths, whereby the Life of Man is conjoined with the Divine Being himself, saying that even such Persons live to Eternity, the Angels replied, that they possessed the Faculty of thinking and willing, and consequently of believing and loving what proceeded from the Divine Being, equally with those who acknowledge him, and that it is this Faculty which capacitates them alike to live for ever; they added, that this Faculty is derived to them from that inmost or supreme Part, which is in every Man, as observed above. That even they who are in Hell possess this Faculty, by Virtue of which they have the Power of reasoning and speaking against Divine Truths, has been shewn in many Places: Hence it is, that every Man, of whatever Description he be, lives to Eternity. Inasmuch as every Man after Death lives to Eternity, therefore no Angel or Spirit ever thinks of Death, nay, they are altogether ignorant what it is to die: Wherefore when Death is mentioned in the Word, by the Angels is either understood Damnation, which is Death in the spiritual Sense, or a Continuation of Life and Resurrection.

tion. (k) These Observations are made, in Confirmation that all Men whatever, who have been born from the First of Creation, and are deceased, are living, some in Heaven, and some in Hell.

26. In Order that I might be certified, *that all who were ever born Men since the Beginning of Creation, and are deceased, are either in Heaven or Hell*, it was given me to converse with some who lived before the Flood, with others who lived after the Flood, and also with certain of the Jewish Nation, whose Names are mentioned in the Word of the Old Testament; I have likewise been permitted to converse with some who lived in the Time of our Lord, with many who lived in the following Ages even to the present Day, and moreover with all those now departed, whom I knew during their Life in the Body, and likewise with Infants, and with many from the Heathen Nations. From which Experience I am fully

(k) That when Death is mentioned in the Word, and predicated of the Wicked, in Heaven is understood Damnation, which is spiritual Death, and also Hell, n. 5407, 6119, 9008. That they who are in Goodnesses and Truths are said to be alive, but they who are in Evils and Falses, dead, n. 81, 290, 7494. That by Death, when it relates to the Good who die, in Heaven is understood Resurrection and Continuation of Life, inasmuch as Man then rises again, continues his Life, and proceeds therein to Eternity, n. 3498, 3505, 4618, 4621, 6036, 6222.

fully convinced, that there is not one, who was ever born a Man from the first Creation of this Earth, but what is either in Heaven or Hell.

27. *Whereas all who shall hereafter be born, will also enter into the Spiritual World, that therefore that World is of such an Extent and Nature, that the Natural World, wherein Men dwell on the Earths, cannot be compared therewith, is evident from the immense Multitude of Men, who from the First of Creation have passed into the Spiritual World, and are there assembled together; and likewise from the continual Increase hereafter from the Human Race, which will be added thereto, and this without End, agreeable to what was shewn above under it's proper Article, n. 6 to 13, namely, that the Procreations of Mankind on the Earths will never cease. It has been given me at Times to see, when my Eyes were open, how immense a Multitude of Men is already collected there, which was so great, that they could scarcely be numbered; they amounted to some Myriads, and this only in one Place towards one Quarter; how immense then must be the Number in other Parts! For in the Spiritual World they are all collected into Societies, which are innumerable, and each Society in it's Place forms three Heavens, and under them are three Hells; wherefore there are some above, some in the Middle,*

Middle, and some beneath, and under them again there are some in the lowest Places, or in the Hells; those who are superior, or above, dwell among themselves in like Manner as Men in Cities, to the Amount of some Hundreds of Thousands. Hence it appears, that the Natural World, wherein Men dwell on the Earths, cannot be compared to that World with Respect to the Multitude of the Human Race; wherefore when a Man passes from the Natural World into the Spiritual, it is comparatively like going from a small Village into a great City. That the Natural World cannot be compared with the Spiritual World as to Nature or Quality, may also appear evident from this Consideration, that not only all Things exist therein, which are to be found in the Natural World, but innumerable other Things besides, which were never seen in this World, neither can they be made manifest to the bodily Sight; for in that World spiritual Things are represented under all their Forms, as it were, in a natural Appearance, and each with an infinite Variety; for the spiritual Principle so far exceeds the natural in Excellence, that there are but few Things which can be brought down to the natural Sense, this Sense not being capable of apprehending one Thing out of a Thousand which the spiritual Mind perceives; and all Things which appertain to the spiritual Mind

are

are also represented in Forms before the Sight of Spirits: Hence it is, that the Spiritual World cannot be described as to it's magnificent and stupendous Objects: These also increase according to the Multiplication of the Human Race in the Heavens, for all Things are there represented in Forms corresponding to every one's State with Respect to Love and Faith, and consequently with Respect to Intelligence and Wisdom; thus with a Variety continually increasing according to the Increase in Number: Hence it is said by those who have been elevated into Heaven, that they have seen and heard therein such Things as the Eye never saw, nor the Ear ever heard. From what has been observed, it may appear evident, that the Spiritual World is of such a Nature, that the Natural World can by no Means be compared therewith. Further Particulars respecting that World may be seen in the Treatise on HEAVEN AND HELL, where it treats of the two Kingdoms of Heaven, n. 20 to 28. Of the Societies of Heaven, n. 41 to 50. Of Representatives and Appearances in Heaven, n. 170 to 176. And of the Wisdom of the heavenly Angels, n. 265 to 275. The Particulars there described, however, are very few.

That

That the Last Judgment is to take Place where all are gathered together, consequently in the Spiritual World, and not on the Earths. ()*

28. **T**HE common Opinion concerning the Last Judgment is, that the Lord will then appear in the Clouds of Heaven with Angels in Glory, and that all who have ever lived from the Creation of the World will be raised up out of their Graves, and their Souls again clothed with their Bodies; and when thus assembled in one Place, that they who have lived well will be judged to eternal Life or Heaven, and they who have done Evil, to eternal Death or Hell. This Belief is derived to the Churches from the literal Sense of the Word, nor could it be removed, so long as they were ignorant that there is a spiritual Sense in every Part of the Word, and that that Sense is the real and essential Word, to which the literal Sense serves as a Foundation

(*) By the Earths here mentioned are not meant the various Earths or Planets in the Universe, concerning which the Author has given an Account in a distinct Treatise, but different Countries on this Earth. The Term *Earths* is used in the plural Number, by Reason of the Differences which subsist in the various Churches. TR.

Foundation or Basis, and that without such a Sense the Letter could not possibly be the Divine Word, nor serve as the Doctrine of Life and Faith to Heaven as well as the World, and for their Conjunction: Whoever therefore is acquainted with the spiritual Correspondences of the natural Things in the Word, may know, that by the Coming of the Lord in the Clouds of Heaven, is not understood his Appearance in the Clouds, but his Appearance in the Word; for the Lord is the Word, inasmuch as he is Divine Truth; the Clouds of Heaven, in which he is to come, are the literal Sense of the Word, and Glory is it's spiritual Sense; the Angels are Heaven, from whence the Lord makes his Appearance, and they likewise are the Lord with Respect to Divine Truths: (1) Hence appears what is meant

(1) That the Lord is the Word, because he is Divine Truth in Heaven, n. 2533, 2818, 2859, 2894, 3393, 3712. That the Lord is the Word also for this Reason, because it is from him, and treats of him, n. 2859; and because it treats of the Lord alone, and chiefly of the Glorification of his Humanity in it's inmost Sense, thus the Lord Himself is therein, n. 1873, 9357. That the Coming of the Lord is his Presence in the Word, and Revelation, n. 3900, 4060. That Clouds in the Word signify the Word in the Letter, or it's literal Sense, n. 4060, 4891, 5922, 6243, 6752, 8106, 8281, 9430, 10551, 10574. That Glory in the Word signifies Divine Truth, such as it is in Heaven, and in the spiritual

meant by those Words, viz. that the Lord, when the Church is at an End, will reveal the spiritual Sense of the Word, and thus manifest Divine Truth such as it is in itself; consequently that this is the Sign of the Last Judgment taking Place. That there is a spiritual Sense in every Particular of the Word, yea in every single Expression, and what the Nature and Quality of that Sense is, may be seen in the *ARCANA CÆLESTIA*, wherein are explained, according to that Sense, all and singular the Things contained in the Books of Genesis and Exodus, from which Work some Particulars are collected relative to the Word and it's spiritual Sense in a small Tract concerning the *WHITE HORSE* mentioned in the Revelation.

29. That the Last Judgment is to take Place in the Spiritual World, and not in the Natural World or on the Earths, is evident from the two preceding Articles, and also from what follows:

In

spiritual Sense of the Word, n. 4809, 5292, 8267, 8427, 9429, 10574. That by Angels in the Word are signified Divine Truths proceeding from the Lord, inasmuch as Angels are Recipients thereof, and do not speak Truths from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. That Trumpets or Cornets, when spoken of the Angels, signify Divine Truths in Heaven, and revealed from Heaven, n. 8815, 8823, 8915.

In the two preceding Articles it was shewn, that Heaven and Hell are from Mankind, and that all who were ever born Men from the Beginning of Creation, and are deceased, are either in Heaven or Hell, consequently that all are there collected together; but in the Articles which follow, it shall be shewn, that the Last Judgment is already accomplished.

30. Besides, no one is judged from the natural Man, consequently not whilst he is living in the Natural World, inasmuch as Man is then in a natural Body; but all are judged in the spiritual Man, consequently when they come into the Spiritual World, for Man is then in a spiritual Body: It is the spiritual Part of Man that is judged, but not the natural, for this latter is in no Respect faulty or criminal, inasmuch as it does not live of itself, but is merely a Servant or Instrument, whereby the spiritual Man acts, as may be seen above, n. 24; Hence also it is, that Judgment passes on Men, when they have put off their natural, and put on their spiritual Body: In this Body a Man also appears according to his true Quality with Respect to Love and Faith, for every one in the Spiritual World is an Image or Likeness of his own Love, not only with Respect to his Face and Body, but with Respect to his Speech and Actions; see the Treatise on HEA-

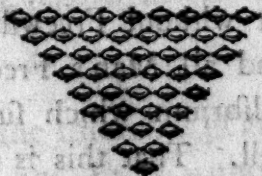
VEN and HELL, n. 481. Hence it is, that all are known and distinguished as to their real Quality, and immediately separated, when it is the good Pleasure of the Lord. From what has been said it also appears evident, that the Judgment takes Place in the Spiritual World, and not in the Natural World or on the Earths.

31. That the natural Life of Man is of no Consideration, but his spiritual Life in the natural, the natural Principle of itself being void of Life; and that the apparent Life therein is from the Life of the spiritual Man, consequently that it is this latter which is judged; and that it is also the spiritual Part of Man which is to be judged according to it's Deeds, may be seen in the Treatise on HEAVEN and HELL, under the following Article, That the Condition of Man after Death is according to his past Life in the World, n. 470 to 484.

32. I shall here add a certain heavenly Arcanum, which indeed is mentioned in the Treatise on HEAVEN and HELL, but not yet described: Every one after Death is bound to, or in Fellowship with, a certain Society, and this immediately on his entering into the Spiritual World, as may be seen in that Work, n. 427 and 497; but a Spirit in it's first State knows Nothing thereof, being

being then in it's Externals, and not as yet in Internals. During it's external State, it wanders hither and thither, wheresoever it pleases; but still it is actually where it's Love is, that is, in Society with those who are in a similar Love. While a Spirit is in this State, it appears in many other Places, and also every where as if present in Body, but this is only an Appearance; wherefore as soon as ever it is brought by the Lord into it's governing Love, it immediately disappears from the Sight of others, and is among it's like in the Society to which it is bound, or connected with; This is peculiar to the Spiritual World, and a Matter of Astonishment to those who are ignorant of the Cause. Hence now it is, that as soon as ever Spirits are gathered together, and separated, they are also judged, and every one is instantly fixed in his own Place, the Good in Heaven, and in Society there with their like, and the Evil in Hell, and in Society there with their like. From what has been observed it may also appear manifest, that the Last Judgment can only take Place in the Spiritual World, as well because every one there is an Image of his own Life, as because all are associated together who are in a similar Life, consequently every one is in Fellowship with his like. It is otherwise in the Natural World, where the Good and the Bad are intermixed; there no one knows the real Quality
of

of another, nor are they separated from each other according to the Affection of their Life: Besides, it is impossible for any Man with his natural Body to be either in Heaven or in Hell; wherefore, in Order that Man may enter into one or the other, it is necessary that he put off his natural Body, and afterwards be judged in his spiritual Body. Hence it is, as observed above, that the spiritual Man is judged, and not the natural.



That

*That the Last Judgment takes Place
when the Church is at an End;
and that the Church is at an End,
when there is no Faith in Consequence
of there being no Charity.*

33. **T**HERE are many Reasons why the Last Judgment takes Place, when the Church is at an End; the principal whereof is, because then the Equilibrium betwixt Heaven and Hell begins to be destroyed, and with the Equilibrium the very Liberty or Freewill of Man; and when this is the Case, it is no longer possible for him to be saved; but he is then from Freedom inclined to Hell, and cannot be led in Freedom to Heaven; for without Freewill no one can be reformed, and all Man's Freewill proceeds from the Equilibrium which subsists between Heaven and Hell. That this is the Case, may appear evident from the two Articles in the Treatise on HEAVEN and HELL, which treat of the Equilibrium between Heaven and Hell, n. 589 to 596: And that Man's Freewill is from the Equilibrium that subsists between Heaven and Hell, n. 597 to 603; and further, that no one is capable of being reformed unless in a State of Liberty or Freedom.

34. That

34. That the Equilibrium betwixt Heaven and Hell begins to perish at the End of the Church, may appear from this Consideration, that Heaven and Hell are from Mankind, as may be seen above in it's proper Article; and that when few go to Heaven, but many to Hell, Evil on the one Side increases beyond Good on the other; for in Proportion as Hell increases, so also does Evil; and Man receives all his Evil from Hell, and all his Good from Heaven. As then Evil increases above Good at the End of the Church, therefore all are then judged by the Lord, the Wicked separated from the Good, all Things reduced to Order, and a New Heaven established, together with a New Church on the Earths, and thus the Equilibrium is restored. This now is what is called the Last Judgment, which will be further described in the following Pages.

35. That the Church is at an End, when there is no longer any Faith within the Church, is known from the Word; but it is not as yet known, that there is no Faith where there is no Charity; wherefore Something shall now be said relative to this Subject. That there would be no Faith at the End of the Church, is foretold by the Lord in these Words, "*When the Son of Man shall come, will he find Faith on the Earth?*" Luke xviii. 8:

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And

And also that then there would be no Charity,
*"In the Consummation of the Age Iniquity shall be
 multiplied, the Charity of many shall grow cold;
 and this Gospel shall be preached to all the World;
 and then shall the End come,"* Matt. xxiv. 12,
 14.

The Consummation of the Age is the Last Time of the Church: The successive States of the Declension of the Church with Respect to Love and Faith, are described by the Lord in that Chapter, but they are described by mere Correspondences; and therefore the Things which are there predicted by the Lord cannot be understood, unless the spiritual Sense corresponding with every Particular be known; for which Reason it has been given me from the Lord to explain the whole Contents of that Chapter, and Part of the next, which treat of the Consummation of the Age, the Coming of the Lord, and the successive Vastation of the Church, and of the Last Judgment, as may be seen in the ARCANNA CÆLESTIA, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3759, 3897 to 3901, 4056 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4661 to 4664, 4807 to 4810, 4954 to 4959, 5063 to 5071.

36. Something shall now be said in Relation to this Point, that there is no Faith where there is no Charity: It is imagined that there is Faith so long

long as the Doctrinals of the Church are believed in, consequently that they have Faith who so believe; but Faith does not consist in merely believing, but in willing and doing what is believed. When the Doctrinals of the Church are only believed, they are not in the Life of Man, but merely in his Memory, and thence in the Thought of his external Man; neither do they enter into his Life, until they enter into his Will, and thence into his Actions; then for the first Time is Faith in Man's Spirit, for the Spirit of Man, the Life of which is his real and true Life, is formed from his Will, and so far from the Thought, as this proceeds from the Will: The Memory of Man, and Thought thence derived, is only the outer Court that leads to the real Man. Whether we say Will or Love, it amounts to the same Thing, for whatever any one wills, that he loves, and what he loves, that he wills; and the Will is the Receptacle of Love, and the Understanding, whose Province it is to think, is the Receptacle of Faith. A Man may know, think, and understand many Things, but such Things as do not accord with his Will or Love, he rejects, when left to himself to meditate from his own Will and from his own Love; and therefore he also rejects them after the Life of the Body, when he becomes a Spirit; for that only remains in a Man's Spirit, which has entered into his Will or Love, as ob-

served above ; other Things after Death are regarded as foreign, and having no Place in his Affections, are entirely rejected, and even abhorred. But the Case is otherwise, when a Man not only believes the Doctrinals of the Church derived from the Word, but also wills them, and lives according to them ; then Faith takes Place ; for Faith is the Affection of Truth derived from the Love of Truth for it's own Sake, and to love or will Truth for it's own Sake, is the real spiritual Principle in Man, being distinct from his natural Principle, which consists in willing Truth, not for the Sake of Truth, but for the Sake of Self-Glory, Reputation, and Wealth ; but Truth, considered abstractedly from such Things, is spiritual, being in it's Essence Divine ; wherefore to will or desire Truth for the Sake of Truth, is likewise to acknowledge and love what is Divine : These two are perfectly conjoined, and are also considered as one in Heaven, for the Divine Proceeding from the Lord in Heaven is Divine Truth, as may be seen in the Treatise on HEAVEN and HELL, n. 128 to 132 ; and they are Angels in the Heavens, who are recipient thereof, and bring it forth in their Lives. These Observations are made, in Order to shew, that Faith does not consist in barely believing, but in willing and doing, and consequently that there is no Faith where

there is no Charity; Charity or Love consists in willing and doing.

37. That at the present Day Faith is so very rare, that it can scarcely be said there is any, appeared evident from many, as well among the Learned as the Simple, who after Death were examined as to what Faith they possessed in the World, and it was found that every one supposed Faith to consist merely in believing, and persuading themselves that such or such a Thing was true; and the more learned among them thought it was only a Belief from Trust and Confidence, that they are saved by the Passion of the Lord, and his Intercession: It was also found, that scarce any Person knew, that there is no Faith where there is no Charity or Love; nor did they even know what Charity towards their Neighbour was, or the Difference between thinking and willing; the greater Part of them entirely rejected Charity, declaring that it availed Nothing, but Faith alone. When they were told that Charity and Faith are one, like Will and Understanding, that Charity resides in the Will, and Faith in the Understanding, and that to separate the one from the other, is like separating the Will and the Understanding, they had no Comprehension of the Matter: Hence it was evident, that there is scarce any Faith at the present Day. This was also proved

proved to them by lively Experience; they who were in the Persuasion that they had Faith, were led to an Angelic Society, which was principled in genuine Faith, and then, on a Communication taking Place, they clearly perceived, that they possessed no Faith; as they likewise confessed in the Presence of many. The same was also made manifest by other Means to those who professed Faith, and supposed they believed, and yet had not lived the Life of Faith, which is Charity; every one of whom confessed they had no Faith, because there was Nothing thereof in the Life of their Spirit, but only in their external Thought while they lived in the Natural World.

38. Such is the State of the Church at this Day, namely, that there is no Faith therein because there is no Charity, and where there is no Charity, there is Nothing of spiritual Good, for that Good is solely derived from Charity: It was said from Heaven, that there is still Good in some Individuals, but that it cannot be called spiritual Good, but natural Good, by Reason that essential Divine Truths are in Obscurity, and Divine Truths introduce to Charity, for they teach it, and regard it as their End; hence the Quality of Charity is always determined by the Truths which give it Form and Existence. The Divine Truths, from which the Doctrines of the present Churches
are

are derived, respect Faith alone, wherefore they are called the Doctrines of Faith, and have no Regard to Life; yet Truths that only regard Faith and not Life, cannot make Man spiritual; for so long as they are without Life, they are merely natural, being known and thought of only as other common Matters: Hence it is, that at this Day there is no spiritual Good, but only natural Good in certain Individuals. Moreover, every Church at it's Commencement is spiritual, for it takes it's Rise from Charity; but in Process of Time it declines from Charity to Faith, and then from an Internal Church becomes External; and when this is the Case, it is at an End, or no longer a Church, inasmuch as the Whole of Religion is then made to consist in Science or Knowledge, and little if any Thing in Life; and in Proportion as Man from Internal becomes External, so is spiritual Light darkened within him, to such a Degree, that he does not see Divine Truth from real genuine Truth, or from the Light of Heaven, which is the same Thing, but only from natural Light, which is of such a Nature, that when alone, and not enlightened by spiritual Light, it sees Divine Truth as in the Dark, believing it to be Truth for no other Reason than merely because it is so called by the Leaders of the Church, and received as such by the Commonalty: Hence it is, that the intellectual Faculty of such Persons

cannot

cannot be illuminated by the Lord, for in Proportion as natural Light shines in the intellectual Part, in the same Proportion spiritual Light is obscured: Natural Light shines in the intellectual Part, when worldly, corporeal, and earthly Things are loved in Preference to Things spiritual, celestial, and Divine; in the same Degree also is Man external.

39. But whereas it is not known in the Christian World, that there is no Faith where there is no Charity, nor in what Charity towards our Neighbour consists, nor even that the Will constitutes the real Man, with only so much of Thought as is derived from the Will; therefore, in Order to bring these Matters into the Light of the Understanding, I shall here add some Extracts from the **ARCANA CÆLESTIA**, which may serve for Illustration.

EXTRACTS

EXTRACTS FROM THE ARCANA CŒLESTIA.

CONCERNING FAITH. That they who do not know that all Things in the Universe have Relation to TRUTH and GOOD, and to the Conjunction of both, in Order to the Production of any Thing, are also ignorant that all Things appertaining to the Church have Relation to FAITH and LOVE, and to the Conjunction of both, n. 7752 to 7762, 9186, 9224. That all Things in the Universe have Relation to Truth and Good, and to their Conjunction, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That Truths have Respect to Faith, and Goods to Love, n. 4353, 4997, 7178, 10367.

That they who do not know that every Thing in Man, both in general and in particular, has Relation to the UNDERSTANDING and the WILL, and to the Conjunction of both, in Order that Man may be Man, are ignorant that all Things appertaining to the Church have Relation to FAITH and LOVE, and to their Conjunction, in Order that the Church may exist in Man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122. That Man has two Faculties, one of which is called the Understanding, and the other the Will,
I n. 641,

n. 641, 803, 3623, 3939. That the Understanding is the Recipient of Truths, consequently of those Things which appertain to Faith; and the Will the Recipient of Goods, consequently of what appertains to Love, n. 9300, 9930, 10064. That hence it follows, that Love or Charity constitutes the Church, and not Faith alone, or Faith separate from Charity, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

That Faith separate from Charity is no Faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 2419, 3849, 3868, 6348, 7039, 7842, 9782. That such a Faith perishes in another Life, n. 2228, 5820. That the doctrinal Notions concerning Faith alone destroy Charity, n. 6353, 8094. That they who separate Faith from Charity are represented in the Word by Cain, by Ham, by Reuben, by the First-born of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. That in Proportion as Charity departs, in the same Proportion prevails the Religion respecting Faith alone, n. 2231. That the Church in Process of Time declines from Charity to Faith, and at last to Faith alone, n. 4683, 8094. That in the last Time of the Church there is no Faith, because there is no Charity, n. 1843, 3489, 4649. That they who make Faith alone to be of a saving Efficacy, excuse

cuse an evil Life; and that they who are in a Life of Evil, have no Faith, because they have no Charity, n. 3865, 7766, 7778, 7790, 7950, 8094. That they are inwardly in the Falses of their Evil, although ignorant of it, n. 7790, 7950. That therefore Good cannot be conjoined to them, n. 8981, 8983. That in another Life they are in Opposition to Good, and to those who are principled in Good, n. 7097, 7127, 7317, 7502, 7945, 8096, 8313. That the Simple in Heart know what the Good of Life is, and also what Charity is, better than those who are reputed wise, but not what Faith separate from Charity is, n. 4741, 4754.

That Good is the Esse, and Truth the Existence thence derived, and thus that the Truth of Faith has it's Esse of Life from the Good of Charity, n. 3049, 3180, 4574, 5002, 9144. Hence that the Truth of Faith lives from the Good of Charity, consequently that the Life of Faith is Charity, n. 1589, 1947, 1997, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. That Faith has no Life in Man, when he only knows and thinks of the Things belonging to Faith, but when he wills them, and in Consequence thereof does them, n. 9224. That the Conjunction of the Lord with Man is not wrought by Faith, but by the

Life of Faith which is Charity, n. 9380, 10143, 10153, 10578, 10645, 10648. That Worship from the Good of Charity is true Worship, but when proceeding from the Truth of Faith without the Good of Charity, it is merely an external Act, n. 7724.

That Faith alone, or Faith separate from Charity, is comparatively as the Light of Winter, in which all the Subjects of the vegetable Creation are torpid and lifeless, and Nothing is produced; but that Faith united with Charity is comparatively as the Light of Spring and Summer, in which all Things blossom and produce their Kinds, n. 2231, 3146, 3412, 3413. That the wintry Light, which is that of Faith alone, is changed in another Life into thick Darkness, on the Approach of Light from Heaven; and that they who are in that Faith, become at such Times blind and stupid, n. 3412, 3413. That they who separate Faith from Charity, are in Darkness, consequently in Ignorance of Truth, and thereby in Falses, for Falses are Darkness, n. 9186. That they cast themselves into Falses, and thence into Evils, n. 3325, 8094. The Errors and Falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. That the Word is closed to such, n. 3773, 4783, 8780. That they do not see or attend

attend unto all the Things which the Lord so often spake concerning Love and Charity, concerning which see n. 1017, 3416. That they do not know the Nature either of Good, or of heavenly Love, or of Charity, n. 2507, 3603, 4136, 9995.

That Charity constitutes the Church, and not Faith separate from Charity, n. 809, 916, 1798, 1799, 1834, 1844. What Degree of Goodness would exist in the Church, if Charity was regarded as the principal Constituent thereof, n. 6269, 6272. That the Church would be but one, and not divided into many, if Charity was regarded as the Essential of the Church; and that in such Case the Differences which might exist as to doctrinal Opinions, and Matters relating to external Worship, would be of no Account, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452. That all in Heaven are regarded from Charity, and none from Faith alone, n. 1258, 1394, 2364, 4802.

That the twelve Disciples of the Lord represented the Church at large, as to all Things belonging to Faith and Charity, in like Manner as the twelve Tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James, and John, represented Faith, Charity, and the Goods of Charity, in their Order, n. 3750. That Peter represented

sent Faith, n. 4738, 6000, 6073, 6344, 10087, 10580. And John the good Things of Charity, Preface to the 18th and 22d Chapters of Genesis. That in the last Times, or last State of the Church, there would be no Faith in the Lord, because no Charity, is represented by Peter's three Times denying the Lord before the Cock crew thrice; for Peter there in a representative Sense is Faith, n. 6000, 6073. That Cock-Crowing, as well as Twilight, signifies in the Word the last Time of the Church, n. 10134. And that three, or thrice, signify a Thing complete to it's End, n. 2788, 4495, 5159, 5198, 10127. The like is signified by what the Lord said to Peter, when Peter saw John follow the Lord; "*What is it to thee, Peter? follow thou me, John;*" for Peter said of John, "*What is he?*" John xxi. 21, 22, n. 10087. That John rested on the Breast of the Lord, because he represented the Goods of Charity, n. 3934, 10081. That all the Names of Persons and Places contained in the Word signify Things abstracted from them, n. 768, 1888, 4310, 4442, 10329.

Concerning CHARITY. That Heaven is distinguished into two Kingdoms, one of which is called the celestial Kingdom, and the other the spiritual; the prevailing Love in the celestial Kingdom is Love to the Lord, and is called celestial Love; and the prevailing Love in the spiritual

spiritual Kingdom is Charity towards their Neighbour, and is called spiritual Love, n. 3325, 3653, 7257, 9002, 9833, 9961. That Heaven is thus distinguished, see the Treatise on HEAVEN AND HELL, n. 20 to 28. And that the Divine Principle of the Lord in the Heavens is Love to him, and Charity towards their Neighbour, n. 13 to 19, in the same Work.

That none can know what Good and Truth are, unless it be known what Love to the Lord and Charity to our Neighbour are, because all Good is the Offspring of Love and Charity, and all Truth is the Offspring of Good, n. 7255, 7366. That Charity consists in knowing Truths, in willing them, and in being affected with them for their own Sake, that is, because they are Truths, n. 3876, 3877. That Charity is an internal Affection of acting according to Truth, and not an external Affection destitute of that which is internal, n. 2430, 2442, 3776, 4899, 4956, 8033. Consequently that Charity consists in performing Uses for the Sake of Uses, and that it's Quality is according to the Use, n. 7038, 8253. That Charity constitutes the spiritual Life of Man, n. 7081. That the whole Word is the Doctrine of Love and Charity, n. 6632, 7262. That Men at this Day do not know what Charity is, n. 2417, 3398, 4776, 6632. That nevertheless it may be discovered from the Light of Reason,

son, that Love and Charity constitute Man, n. 3957, 6273. Likewise that Good and Truth accord together, and mutually respect each other, consequently that Charity and Faith do in like Manner, n. 7627.

That the Lord is our Neighbour in the supreme Sense, because he is to be loved above all Things, and hence that every Thing derived from him, in which he is present, is our Neighbour, consequently that Good and Truth are our Neighbour, n. 2425, 3419, 6706, 6819, 6823, 8124. That the Distinction of Neighbour is according to the Quality of Good, and thus according to the Presence of the Lord, n. 6707, 6708, 6709, 6710. That every Man, and every Society, also our Country, and the Church, and in an universal Sense the Kingdom of the Lord, are our Neighbour; and that to do kind and serviceable Offices to them, according to their several States, from a Love of Goodness, is to love our Neighbour; consequently that the Term Neighbour signifies their Good which we ought to have at Heart, n. 6818 to 6824, 8123. That civil Good which consists in Justice, and moral Good which regards a good Life in Society, are also our Neighbour, n. 2915, 4730, 8120, 8121, 8122. That to love our Neighbour does not consist in the Love of his Person, but in loving that in him which makes him our Neighbour, consequently
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Good and Truth, n. 5025, 10336. That they who love the Person, and not the Quality within him which constitutes a Neighbour, love what is Evil as well as what is Good, n. 3820. And that they confer Benefits on the Wicked as well as on the Good, when nevertheless to confer Benefits on the Wicked, is really to injure the Good, and consequently cannot be said to be loving one's Neighbour, n. 3820, 6703, 8120. The Judge who punishes the Wicked in Order to their Amendment, and that the Good may not be corrupted by them, loves his Neighbour, n. 3820, 8120, 8121.

That to love our Neighbour is to do what is good, just, and upright in all our Dealings and Concerns, n. 8120, 8121, 8122. Hence that Charity towards our Neighbour extends itself, both in general and in particular, to whatsoever a Man thinks, wills, and does, n. 8124. That to do what is good and true for the Sake of Goodness and Truth, is to love our Neighbour, n. 10310, 10336. That they who do this, love the Lord, who is our Neighbour in a supreme Sense, n. 9212. That a Life of Charity is a Life in Conformity to the Commandments of the Lord; consequently to live according to Divine Truths, is to love the Lord, n. 10143, 10153, 10310, 10578, 10648.

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That genuine Charity does not claim Merit, n. 2340, 2373, 2400, 3887, 6388 to 6393. Because it proceeds from an internal Affection, consequently from the Delight of doing Good, n. 2373, 2400, 3887, 6388, 6393. That they who separate Faith from Charity, in another Life hold Faith, and the good Works which they did merely in an external Form, as meritorious, n. 2373.

That the Doctrine of the Ancient Church was the Doctrine of Life, which is the Doctrine of Charity, n. 2385, 2417, 3419, 3420, 4844, 6628. That the Ancients, who belonged to the Church, reduced the Goods of Charity into Order, and distinguished them into Classes, giving to each it's proper Name, and that herein consisted their Wisdom, n. 2417, 6629, 7259 to 7262. That they who in the World have lived a Life of Charity, are gifted with an immense Increase of Wisdom and Intelligence in another Life, n. 1941, 5859. That the Lord flows with Divine Truth into Charity, because into the very essential Life of Man, n. 2363. That Man is comparatively as a Garden, when Charity and Faith are conjoined in him, but as a Desert when not conjoined, n. 7626. That Man recedes from Wisdom, in Proportion as he recedes from Charity, n. 6630. That they who are not in Charity,

Charity, are in Ignorance respecting Divine Truths, howsoever wise they may think themselves, n. 2416, 2435. That the Angelic Life consists in performing Works of Charity, which are Uses, n. 454. That the spiritual Angels are Forms of Charity, n. 553, 3804, 4735.

Concerning the WILL and the UNDERSTANDING. That there are two Faculties belonging to Man, one of which is called the Understanding, and the other the Will, n. 35, 641, 3939, 10122. That those two Faculties constitute the real Man, n. 10076, 10109, 10110, 10264, 10284. That the Quality of Man is determined by the Quality of those two Faculties in him, n. 7342, 8885, 9282, 10264, 10184. That by them also Man is distinguished from the Beasts, by Reason that the Understanding of Man may be elevated by the Lord, so as to see Divine Truths, and in like Manner his Will may be elevated so as to perceive Divine Goods ; and thus Man may be conjoined to the Lord by those two Faculties, which are his constituent Principles ; but that the Case is otherwise with Beasts, n. 4525, 5302, 5114, 6323, 9232. And since Man, by Virtue of that Capacity, is superior to Beasts, that he cannot die as to his Interiors, which belong to his Spirit, but that he liveth for ever, n. 5302.

That all Things in the Universe have Relation to Good and Truth, consequently that all Things in Man have Relation to the Will and the Understanding, n. 803, 10122. For the Understanding is the Recipient of Truth, and the Will the Recipient of Good, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same whether you say Truth or Faith, for Faith is of Truth, and Truth is of Faith; and it is also the same Thing whether you say Good or Love, for Love is of Good, and Good is of Love; for what a Man believes, that he calls true; and what he loves, that he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the Understanding is the Recipient of Faith, and the Will the Recipient of Love, n. 7178, 10122, 10367. And since the Understanding of Man is capable of receiving Faith towards God, and his Will of receiving Love towards God, that by Faith and Love he may be conjoined to God, and whoever is capable of Conjunction with God by Faith and Love, cannot die to Eternity, n. 4525, 6323, 9231.

That the Will of Man is the very Esse of his Life, inasmuch as it is the Receptacle of Love or Good, and that the Understanding is the Existence of his Life proceeding therefrom, inasmuch as it is the Receptacle of Faith or Truth, n. 3619,

5002, 9282. Consequently that the Life of the Will is the principal Life of Man, and that the Life of the Understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Comparatively as Light proceeds from Fire or Flame, n. 6032, 6314. That whatever Things enter into the Understanding, and at the same Time into the Will, are appropriated to Man, but not those which are received in the Understanding alone, n. 9009, 9069, 9071, 9129, 9182, 9386, 9393, 10076, 10109, 10110. That those Things become appropriated to the Life of Man, which are received by the Will, n. 3161, 9386, 9393. Hence it follows, that Man is Man by Virtue of the Will, and the Understanding proceeding therefrom, n. 8911, 9069, 9071, 10076, 10109, 10110. Every Man also is loved by others, and estimated according to the Good of his Will and his Understanding thence derived; for he who intends well, and understands well, is loved and esteemed, but he who understands well, and does not intend well, is rejected and despised, n. 8911, 10076. That Man after Death abideth as his Will is, and it's derivative Understanding, n. 9069, 9071, 9386, 10153. And that whatever Things engage the Understanding, and have not at the same Time Root in the Will, then vanish away, because they are not in Man, n. 9282. Or, what amounts to the same,

same, that Man after Death remains as his Love is, and it's derivative Faith, or as his Good and it's derivative Truth; and that the Things pertaining to Faith, and not at the same Time to Love, or the Things pertaining to Truth, and not at the same Time to Good, then vanish away, inasmuch as they are not in Man, consequently not belonging to him, n. 553, 2364, 10153. That Man is capable of comprehending with the Understanding what he does not practise from the Will, or that he may understand what he cannot will, because it is against his Love, n. 3539. That Man hardly knows the Distinction between thinking and willing, with the Reason thereof, n. 9991.

How perverted a State they are in, whose Understanding and Will do not act in Unity, n. 9075. That such is the State of Hypocrites, of the Deceitful, of Flatterers, and of Dissemblers, n. 4326, 3573, 4799, 8250.

That all Will of Good, and Understanding of Truth thence derived, is from the Lord, but not so the Understanding of Truth separate from the Will of what is Good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. That it is the Understanding which is enlightened by the Lord, n. 6222, 6608, 10659. That the Understanding

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is enlightened in Proportion as Man receives Truth with his Will, that is, in Proportion as he wills to act according thereto, n. 3619. That the Understanding receives Light from Heaven, just as the Eye receives Light from the World, n. 1524, 5114, 6608, 9128. That the Understanding takes it's Quality from those Truths derived from Good, of which it is formed, n. 10064. That the Understanding is what is formed by Truths derived from Good, but not what is formed by Falses derived from Evil, n. 10675. That the Understanding consisteth in seeing, from Matters of Experience and Science, Truths, the Causes of Things, their Connections, and Consequences, in regular Order, n. 6125. That the Understanding consisteth in seeing and perceiving whether a Thing be true or not, before it is confirmed, but not in being able to confirm every Thing, n. 4741, 7012, 7680, 7950, 8521, 8780. That to see and perceive whether a Thing be true or not before Confirmation, is only given to those who are affected with Truth for it's own Sake, consequently to those who are in spiritual Light, n. 8521. That the Light of Confirmation is natural Light, and may be possessed even by the Wicked, n. 8780. That every Tenet, however false, may be confirmed, even so as to appear true, n. 2482, 2490, 5033, 6865, 7950.

That

That all Things predicted in the Revelation are at this Day fulfilled.

40. **NONE** can know what all the Things contained in the Revelation signify and involve, unless he is acquainted with the internal or spiritual Sense of the Word; for whatsoever is there mentioned, is written in a Style similar to the Prophetic Parts of the Old Testament, wherein every Word signifies Something spiritual, which does not appear in the Sense of the Letter. Besides, the Contents of the Revelation cannot be explained as to their spiritual Sense, except by one who is acquainted with what has passed relative to the Church, even to it's final Period, which Knowledge can only be obtained in Heaven; and this is the Subject treated of in the Revelation: For the Word in the spiritual Sense every where treats of the Spiritual World, that is, of the State of the Church both in the Heavens and on the Earths; hence the Word is spiritual and Divine; it is this State which is there described in it's Order: Whence it may plainly appear, that the Things contained in the Apocalypse, could never be explained by any Person, except by one, to whom a Revelation has been made concerning the successive States of the Church

Church in the Heavens; for there is a Church in the Heavens as well as on the Earths, concerning which some Particulars shall be related in what follows.

41. The Nature and Quality of the Lord's Church on the Earths cannot be seen by any Man, so long as he lives in the World, and still less, how in Process of Time it hath declined from Good to Evil; the Reason whereof is, because Man during his Life in the World is in Externals, and only sees what is before his natural Eyes; but the Quality of the Church as to spiritual Things, which constitute it's Internals, is not apparent in this World, although in Heaven it appears as in clear Day-Light; for the Angels are in spiritual Thought, and also in spiritual Sight, consequently they see only spiritual Things: Moreover, in the Spiritual World all Men are gathered together who have existed since the Beginning of Creation, as was shewn above, and they are also all distinguished there into Societies according to the Goods of Love and Faith, see the Treatise on HEAVEN and HELL, n. 41 to 50; hence it is, that the State of the Church, and also it's Progressions, appear manifest in Heaven before the Angels. Now inasmuch as the State of the Church with Respect to Love and Faith is described in the spiritual Sense of the Book of Revelation,

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lation, therefore no one can know what is signified and implied by the Contents thereof in regular Series, except him who has received a Revelation from Heaven, and to whom it has been given at the same Time to know the internal or spiritual Sense of the Word. This I can positively assert, that every Particular therein, even to a single Word, contains within it a spiritual Sense; and that in this Sense, all Things appertaining to the Church, in Regard to it's spiritual State from Beginning to End, are fully described: And whereas every Expression therein signifies Something spiritual, therefore not a single Word can be omitted, without the Series of Things in the internal Sense suffering a Change thereby; for this Reason the following Words are added at the Conclusion of that Book, "*If any one shall take away from the Words of the Book of this Prophecy, God will take away his Part from the Book of Life, and from the Holy City, and from the Things which are written in this Book,*" Chap. xxii. 19. The Case is similar in Regard to the Books of the Old Testament, wherein every Circumstance recorded, and every Word, contain an internal or spiritual Sense; wherefore neither can any Word be taken away from them, without injuring the internal Sense: Hence it is, that by the Divine Providence of the Lord those Books have been preserved entire even to a Tittle, ever since the
Time

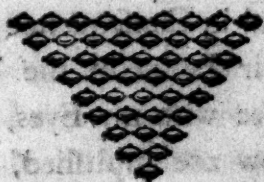
Time they were first written, which was effected by the Care of several of the Learned, who have numbered every minute Particular therein; this was provided by the Lord on Account of the Sanctity in every Point, Letter, Word, and Thing therein contained.

42. As there is in like Manner an internal or spiritual Sense in every Word of the Book of Revelation, and as that Sense contains Arcana relative to the State of the Church in the Heavens and on the Earths, and since they cannot be revealed to any one, except to him who is acquainted with that Sense, and who at the same Time is permitted to be in Consort with Angels, and to hold spiritual Conversation with them, therefore, lest the Things which are written in that Book should be hidden from Mankind, and be rejected by Posterity by Reason of their not being understood, it's Contents have been revealed to me; but on Account of their Multiplicity, they cannot be described in this small Treatise: For which Reason I intend to explain the Whole of that Book from Beginning to End, and make known the Mysteries therein contained: Which Explication will be published within the Course of two Years, together with some Passages in Daniel, which, through Ignorance as to the spiritual Sense, have hitherto lain concealed.

43. Without a Knowledge of the internal or spiritual Sense, it is impossible to guess what is meant in the Book of Revelation by the Dragon, and by Michael and his Angels fighting with him; or what by the Tail whereby the Dragon drew down from Heaven a third Part of the Stars; or by the Woman who brought forth the Man Child, which was caught up to God, and who was persecuted by the Dragon, or by the Beast ascending from the Sea, and the Beast ascending from the Earth, which had so many Horns; or what by the Whore, with whom the Kings of the Earth committed Whoredom; or by the first and second Resurrection, and by the thousand Years; or what by the Lake of Fire and Brimstone, into which the Dragon, the Beast, and the false Prophet were cast; or by the White Horse; Nor is it possible, without the spiritual Sense, to tell what is meant by the former Heaven and the former Earth, which passed away; or what by the New Heaven and the New Earth in the Room of the former; and by the Sea which was no more; or what by the City the New Jerusalem descending out of Heaven, it's Measures, Walls, Gates, and Foundation of precious Stones; or what by the various Numbers mentioned in the same Book, with other Things, most mysterious to such as are ignorant of the spiritual

spiritual Sense of the Word. But all these Particulars will be elucidated in the Explication of the Apocalypse promised above.

44. It has been before remarked, that all Things therein contained in the heavenly Sense, are now fulfilled: In the present Treatise I shall make some general Observations concerning the Last Judgment, the Destruction of Babylon, the first Heaven and the first Earth which passed away, the New Heaven and the New Earth, and concerning the New Jerusalem, in Order that it may be known that all Things are now accomplished: But it is impossible to enter into a minute Detail, until I come to explain each Particular, according to the Descriptions given in the Book of Revelation.



That

That the Last Judgment is accomplished.

45. **I**T was shewn in a preceding Chapter, that the Last Judgment does not take Place in the Earths, but in the Spiritual World, where all are collected together from the Beginning of Creation; and such being the Case, it is impossible for Man to know when the Last Judgment is accomplished, for every one expects it to take Place on this Earth, and at the same Time, that all Things which appear in the visible Heavens and in the Earths will undergo a Change, together with Mankind who dwell thereon. Left therefore the Man of the Church should from Ignorance continue in such Faith, and left they who think concerning the Last Judgment should expect it for ever, and thereby the Belief of what is said about it in the literal Sense of the Word should perish, and in Consequence thereof many depart from their Belief in the Word, it was granted me to see with my Eyes, that the Last Judgment is now accomplished, and that the Evil are cast into the Hells, and the Good elevated into Heaven, and thus that all Things are reduced to Order, and thereby the spiritual Equilibrium restored, which subsists between Good and Evil, or between Heaven and Hell. In what Manner

Manner the Last Judgment was accomplished, it was given me to be an Eye-Witness from Beginning to End, and likewise how Babylon was destroyed, and they who are meant by the Dragon cast into the Abyss; I was further permitted to see in what Manner the New Heaven was formed, and a New Church established in the Heavens, which is understood by the New Jerusalem. All these Things it was given me to see with my Eyes, in Order that I might be able to testify of the same. This Last Judgment commenced in the Beginning of the Year 1757, and was fully accomplished at the End of the same Year.

46. But it is to be observed, that the Last Judgment was performed on those who have lived from the Time of the Lord to the present Day, but not on those who lived before that Period: For in this Earth a Last Judgment had taken Place twice before; one, which is described in the Word by the Flood; the other was accomplished by the Lord himself when he was in the World, which is also understood by these Words of the Lord, "*Now is the Judgment of this World,*" "*now is the Prince of this World cast out,*" John xii. 31; and in another Place, "*These Things I have spoken unto you, that in Me ye might have Peace; be of good Cheer, I have overcome the*"
"World,"

“*World*,” John xvi. 33 ; also by these Words in
 Isaiah, “*Who is this that cometh from Edom, walk-
 ing in the Multitude of his Strength, great to
 save ; I have trodden the Wine-Press alone, there-
 fore I have trodden them in my Anger, whence
 their Victory is sprinkled upon my Garments, for
 the Day of Vengeance is in my Heart, and the Year
 of my Redeemed is come ; so he became the Saviour*,”
 Chap. lxiii. 1 to 8 ; and in many other Places.
 The Reason why there has been a Last Judgment
 in this Earth twice before, is because every Judg-
 ment takes Place at the End of the Church, as
 was shewn above in it's proper Article ; and on
 this Earth there have been two Churches, the first
 before the Flood, and the second after the Flood ;
 the Church before the Flood is described in the
 first Chapters of Genesis by the new Creation of
 Heaven and Earth, and by Paradise ; and it's
 End by eating of the Tree of Knowledge, with
 the Particulars which follow ; but it's Last Judg-
 ment is described by the Flood, and all accord-
 ing to the Style of the Word by mere Corres-
 pondences ; in the internal or spiritual Sense
 whereof, by the Creation of Heaven and Earth
 is meant the Establishment of a New Church, as
 may be seen above in the first Article ; by Para-
 dise in Eden, the celestial Wisdom of that
 Church ; by the Tree of Knowledge, Scientifics
 which destroyed that Church, the same being

signified by the Serpent; and by the Flood is meant the Last Judgment on those who were of that Church. The second Church, which was after the Flood, is also described in several Places in the Word, as Deut. xxxii. 7 to 14; and elsewhere. This Church extended itself through a great Part of Asia, and was continued among the Posterity of Jacob; it's End was when the Lord came into the World; then the Last Judgment was accomplished by him on all who had lived from the first Establishment of that Church, and at the same Time on those who remained of the first Church. The Lord came into the World for this End, that he might reduce to Order all Things in the Heavens, and by the Heavens all Things on the Earths, and at the same Time to make his Humanity Divine, which unless he had done, no one could have been saved. That there were two Churches on this Earth before the Coming of the Lord, is shewn in many Places in the *ARCANA CŒLESTIA*, as may be seen in the Extracts underneath; (1) and that the Lord came into

(1) That the first and Most Ancient Church on this Earth was that which is described in the first Chapters of Genesis, and that it was a celestial Church, and the chief of all the rest, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. Of the States of those in Heaven, who were of that Church, n. 1114 to 1125. That they are in the highest Degree of Light there, n. 1117. That there

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into the World that he might reduce to Order all Things in the Heavens, and thereby in the Earths, and make his Humanity Divine. (*m*)

The
 were various Churches after the Flood, which are termed, in one Word, the Ancient Church, n. 1125, 1126, 1127, 1327, 10355. Through what Kingdoms of Asia the Ancient Church was extended, n. 1238, 2385. The Nature of the Members of the Ancient Church, n. 609, 895. That the Ancient Church was a Representative Church, n. 519, 521, 2896. The Nature of the Ancient Church, when it began to decline, n. 1128. The Difference between the Most Ancient and Ancient Churches, n. 597, 607, 640, 641, 765, 784, 895, 4493. Of the Church that took it's Rise from Eber, which was called the Hebrew Church, n. 1238, 1241, 1343, 4516, 4517. The Difference between the Ancient and the Hebrew Churches, n. 1343, 4874. Of the Church instituted among the Posterity of Jacob, or the Children of Israel, n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698. That the Statutes, Judgments, and Laws, which were commanded among the Children of Israel, were in Part like those that existed in the Ancient Church, n. 4449. In what Respect the representative Rites of the Jewish Church, which was established among the Children of Israel, differed from those of the Ancient Church, n. 4288, 10149. That in the Most Ancient Church there was immediate Revelation from Heaven; in the Ancient Church Revelation by Correspondences; in the Church among the Children of Israel by an audible Voice; and in the Christian Church by the Word, n. 10355. That the Lord was the God of the Most Ancient Church, and also of the Ancient, and was called Jehovah, n. 1343, 6848.

(*m*) That the Lord, during his Abode in the World, reduced

The third Church on this Earth is the Christian;
upon this Church, and upon all who since the
Time

duced all Things to Order both in the Heavens and in the Hells, n. 4075, 4286, 9937. That the Lord at that Time delivered the Spiritual World from the evil Influences of the Antediluvians, n. 1266. The Quality and Character of those People described, n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265 to 1272. That the Lord by Temptations and Victories subdued the Hells, and reduced all Things to Order, and at the same Time glorified his Humanity, n. 4287, 9397. That the Lord effected this by himself or by his own Power, n. 1692, 9937. That the Lord alone fought, n. 8273. That hence the Lord became alone Righteousness and Merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That thus the Lord united his Humanity with the Divinity, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. That the Passion of the Cross was the last Temptation, and complete Victory, whereby he glorified himself, that is, made his Humanity Divine, and subdued the Hells, n. 2776, 10655, 10659, 10829. That the Lord could not be tempted as to his essential Divinity, n. 2795, 2803, 2813, 2814. On which Account he assumed a Human Nature from the Mother, into which he admitted Temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That he expelled whatever was hereditary in him from the Mother, and put off the Humanity which he received from her, even so far as to be no longer her Son, and that he put on the Divine Humanity, n. 2159, 2574, 2649, 3036, 10829. That the Lord saved Mankind by the Subjugation of the Hells, and the Glorification of his Humanity, n. 4180, 10019, 10152, 10655, 10659, 10828.

Time of the Lord were in the first Heaven, the Last Judgment, of which we are now treating, was accomplished,

47. In what Manner this Last Judgment was executed, cannot be described in this small Work as to all Particulars, because they are many, but they shall be described in the Explication of the Book of Revelation; for the Judgment was not only accomplished on all who were from the Christian Church, but also on all who are called Mahometans, and likewise on all the Gentiles on this Globe: The Order in which it took Place, was as follows; first on those who were of the Romish Religion, then on the Mahometans, after that on the Gentiles, and lastly on the Reformed or Protestants. An Account of the Judgment on those who were of the Romish Religion, will be given in the following Chapter on the Destruction of Babylon: Concerning the Judgment on the Reformed, see the Chapter on the former Heaven which passed away: But concerning the Judgment on the Mahometans and Gentiles, Something shall be said in this Chapter.

48. The Arrangement of all the Gentiles and People in the Spiritual World, on whom Judgment was executed, was seen in the following Order. In the Middle appeared collected together

ther they who are called Reformed, or Protestants, and there they were also distinguished according to their respective Countries; the Germans towards the North, the Swedes towards the West, the Danes in the West, the Hollanders towards the East and South, and the English in the Middle. Surrounding this middle Part, where all the Reformed were, there appeared collected together they who were of the Popish Religion; the greater Part in the western, and some in the southern Quarter. Beyond them were the Mahometans, distinguished also according to their Countries, all of whom at that Time appeared in the West near the South. Beyond the Mahometans were assembled the Gentiles in immense Numbers, who thus formed the outermost Circuit; and beyond them again appeared as it were a Sea, which bounded the whole. The Reason why this Arrangement of the Nations was made according to the Quarters, was, because of it's Agreement with the common Faculty in each of receiving Divine Truths; wherefore in the Spiritual World every one is known from the Quarter and Place where he dwells, and also, when in Society with several others, from his tarrying in such or such a Quarter; concerning which Circumstance see the Treatise on HEAVEN and HELL, p. 148, 149. The Case is the same when they go from Place to Place, for all the Progression of
Spirits

Spirits is directed towards the Quarters according to the successive States of their Thoughts derived from the Affections which constitute their proper Life: In this Manner they, of whom we are going to treat, were led to their own Places. In a Word, the Ways in the Spiritual World, wherein every one walks, are actual Determinations of the Thoughts of the Mind; hence it is, that Ways, Walkings, and the like, in the spiritual Sense of the Word, signify Determinations and Progressions of spiritual Life.

49. The four Quarters in the Word are called the four Winds, and the Gathering together of the Elect is called a Gathering together from the four Winds, as in Matthew, where the Last Judgment is treated of, "*He shall send his Angels, and they shall gather together the Elect from the four Winds, from one End of the Heavens to the other,*" xxiv. 31. And again, "*All Nations shall be gathered together before the Son of Man, and he shall separate them one from another, as a Shepherd separates the Sheep from the Goats, and he shall set the Sheep on the Right, but the Goats on the Left,*" xxv. 31, 32; by which is signified, that the Lord will separate those who are in Truths and at the same Time in Good, from those who are in Truths and not in Good, for in the spiritual Sense of the Word, by the Right is signified

fied Good, and by the Left Truth; the same also is signified by Sheep and Goats: Nor was the Judgment executed upon any others, the Wicked, who were destitute of Truths, being in the Hells long before; for all such as in Heart deny the Divine Being, and reject the Truths of the Church, are cast down thither after Death, consequently before the Judgment. The former Heaven, that passed away, consisted of those who were in Truths and not in Good; and the New Heaven was formed of those who are in Truths and at the same Time in Good.

50. With Respect to the Judgment on the Mahometans and Gentiles, alluded to above, it was executed in the following Manner. The Mahometans were led from the Places where they were assembled, which were near the South in the West, by a Way round the Christians, from the West by the North to the East, till they came to the Confines of the South; and in the Way the Evil were separated from the Good, many of the former being cast into Fens and stagnated Lakes, and many dispersed into a certain Desert beyond the Lakes; but the Good were led by the East to a Land of great Extent near the South, where Habitations were allotted them: They who were led thither were such as in the World had acknowledged the Lord to be the greatest Prophet,
and

and the Son of God, and believed that he was sent by the Father to instruct Mankind, and who at the same Time had lived a spiritual moral Life according to their Religion. The greater Part of them, when instructed, receive Faith in the Lord, and acknowledge him to be One with the Father: Communication is also granted them with the Christian Heaven by Means of Influx from the Lord, but they are not commixed, by Reason of the different Quality of their Religion. All of that Religion, immediately on their coming into another Life among those of their own Persuasion, first make Inquiry for Mahomet; nevertheless he does not appear, but in his Stead two others, who call themselves Mahomets; these two have Seats allotted them in the middle Part under the Christian Heaven, to the Left: The Reason why these two appear instead of Mahomet, is because all, of whatever Religion they be, after Death are first conducted to those whom they worshipped in the World, for every one's religious Principles adhere to him; but when they find that they have no Power to help, they retire from them; for no Person can be withdrawn from his religious Persuasions by any other Means, than by being first suffered to enjoy them. Where the real Mahomet is, and what his State and Condition, and also whence the two are who represent

sent him, will be shewn in the Work which is to explain the Revelation.

51. The Judgment on the Gentiles was executed nearly in the same Manner as on the Mahometans, but they were not like them led round in a Circuit, only a little Way in the West, where the Evil were separated from the Good, and cast into two great Gulphs, which tended obliquely into the Deep; but the Good were led above the middle Part where the Christians resided, towards a Land in the eastern Quarter, where the Mahometans were, and Habitations were allotted them behind the Mahometans, and beyond them to a great Extent in the southern Quarter. But such among the Gentiles as in the World have worshipped God under a Human Form, and have lived a Life of Charity according to their Religion, are conjoined to Christians in Heaven, for they acknowledge and worship the Lord more than the rest; the most intelligent of them are from Africa. The Multitude of Gentiles and Mahometans that appeared was so great, that they could only be numbered by Myriads. The Judgment on so great a Multitude was executed in the Course of a few Days; for every one, on being let into his own Love and Faith, immediately receives his Destination, and is conveyed to those like himself.

52. From what has been related, the Truth of the Lord's Prediction concerning the Last Judgment manifestly appears, that "*then they shall come from the East and from the West, and from the North and from the South, and shall sit down in the Kingdom of God,*" Luke xiii. 29.



Of Babylon, and it's Destruction.

53. **T**HAT all Things, which are predicted in the Revelation, are at this Day fulfilled, may be seen above, n. 40 to 44; and that the Last Judgment is already accomplished, see the Chapter preceding, where it is also shewn in what Manner the Judgment was executed on the Mahometans and Gentiles: It follows now to declare, how it was accomplished on the Papists, who are understood by Babylon, which is much treated of in the Revelation, particularly it's Destruction in Chap. xviii. which is thus described, "*An Angel cried vehemently with a great Voice, Babylon hath fallen, hath fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird,*" Verse 2. But before we relate in what Manner that Destruction was accomplished, we shall premise, I. What is understood by Babylon, and the Nature and Quality thereof. II. The Quality of those in another Life who are from Babylon. III. Where their Dwellings have hitherto been. IV. The Reason why they were there tolerated till the Day of the Last Judgment. V. In what Manner they were destroyed, and their Habitations made a Desert. VI. That such among them as were in the Affection of

Truth from Good, were preserved. VII. Concerning the State of those hereafter, who come thence from the Earths [into the Spiritual World].

54. *What is understood by Babylon, and the Nature and Quality thereof.* By Babylon are understood all they, who by Means of Religion desire to bear Rule; to rule by Religion, is to rule over the Souls of Men, consequently over their very spiritual Life, and to use the Divine Things which appertain to Religion as Means to promote that End. All they who make Dominion their End, and Religion as a Means conducive thereto, constitute Babylon in general. The Reason why they are called Babylon is, because in ancient Times such Dominion began to take Place, but was destroyed at it's Commencement: It's first Rise is described by a City and a Tower, whose Head might reach to Heaven; and it's Destruction is described by the Confusion of Tongues, whence it obtained the Name BABEL, Gen. xi, 1 to 9; what is understood by every Particular there, in the internal or spiritual Sense of the Word, may be seen explained in the ARCANAE CELESTIA, n. 1283 to 1328. That such Dominion was also begun and established in Babylon, is evident in Daniel, where it is said of Nebuchadnezzar, that he set up an Image, which all should worship,

ship, Chap. iii. 1 to the End: It is also understood by Belshazzar and his Lords drinking out of the Vessels of Gold and Silver, which Nebuchadnezzar carried from the Temple of Jerusalem, and at the same Time worshipping Gods of Gold, Silver, Copper, and Iron; wherefore it was written on the Wall, "*He hath numbered, he hath weighed, he hath divided;*" and the King himself was slain the same Night, Chap. v. 1 to the End: By the Vessels of Gold and Silver from the Temple of Jerusalem, are signified the Goods and Truths of the Church; by drinking out of them, and at the same Time worshipping Gods of Gold, Silver, Copper, and Iron, is signified Profanation; and by the Writing on the Wall, and by the Death of the King, is signified Visitation and Destruction, denounced against those who used Divine Goods and Truths as Means whereby to obtain Dominion over the Souls of Men. The Nature and Quality of those who are called Babylon, is also described in the Prophets throughout; as in Isaiah, "*Thou mayest take up this Parable concerning the King of Babylon; Jehovah hath broken the Staff of the Wicked, the Sceptre of the Rulers: Thou hast fallen from Heaven, O Lucifer; thou art cut down even to the Earth; thou hast said in thy Mind, I will ascend into the Heavens, I will exalt my Throne above the Stars of God, and I will sit on the Mountain of*"

the

*" the Congregation, in the Sides of the North, I will
 " become like the Most High. Yet thou shalt be cast
 " down into Hell, to the Sides of the Pit ; I will
 " cut off from Babylon the Name and the Residue,
 " and I will appoint her that she may be an heredi-
 " tary Possession for the Bittern,"* xiv. 4, 12, 13,
 14, 15, 22. Again, in the same Prophet, *" The
 " Lion said, Babylon hath fallen, hath fallen, and
 " all the graven Images of her Gods are cast down,"*
 xxi. 9. Again, in Chap. xlvii. 1 to the End.
 Chap. xlviii. 14 to 20. And in Jeremiah, Chap.
 l. 1, 2, 3. Hence now it appears, what is the
 Nature and Quality of Babylon. It is to be ob-
 served, that the Church becomes Babylon, when
 Charity and Faith cease, and the Love of Self
 begins to reign in their Place ; for in Proportion
 as this Love is left unrestrained, it bursts forth,
 so as to aspire at Dominion not only over all on
 Earth, whom it can subject to itself, but also over
 Heaven ; neither does it rest there, but climbs
 up even to the Throne of God, and transfers to
 itself his Divine Power. That this was also the
 Case before the Coming of the Lord, appears
 from the Passages above cited. But that Baby-
 lon was destroyed by the Lord, when he was in
 the World, as well by his suffering them to be-
 come mere Idolaters, as by the Last Judgment
 at that Time executed upon them in the Spiri-
 tual World : This is understood by the above
 Prophecy,

Prophecy, that Lucifer, who there signifies Babylon, was cast into Hell, and that Babylon hath fallen; and also by the Writing on the Wall, and by the Death of Belshazzar; moreover by the Stone cut out of the Rock, which destroyed the Statue, concerning which Nebuchadnezzar dreamed.

55. But the Babylon, which is treated of in the Revelation, is the Babylon at this Day, which took it's Rise after the Lord's Coming, and which is well known to be among the Papists: This Babylon is of a more pernicious and criminal Nature, than that which was before the Coming of the Lord, inasmuch as it profanes the interior Goods and Truths of the Church, which the Lord in Person revealed to the World. How pernicious and inwardly abominable it is, may appear from the following brief Description. They acknowledge and worship the Lord, without attributing to him any Power of saving; they altogether separate his Divinity from his Humanity, and transfer unto themselves his Divine Power, which belonged to his Humanity; (n) for they

(n) That the Church's attributing two Natures to the Lord, and thus separating his Divinity from his Humanity, was brought to pass in a Council, on the Pope's Account, that he might be acknowledged as his Vicar, discovered from Heaven, in the ARCANÆ CÆLESTIA, n. 4738.

they remit Sins, they send to Heaven, they cast into Hell, they save whomsoever they please, they sell Salvation, and thus arrogate to themselves what belongs to Divine Power alone; and whereas they practise such Things, it follows, that they make themselves Gods, every one according to his Rank, by Translation from their Head or Supreme, whom they call the Vicar of Christ, even unto the lowest of their Order; thus they regard themselves as the Lord; and worship him, not for his own Sake, but for the Sake of themselves. They not only adulterate and falsify the Word, but they also take it away from the People, to prevent their receiving any Light of Truth; neither are they satisfied with this, they even annihilate it, acknowledging the Edicts from Rome to be more Divine, and of superior Authority to the Word; thus they shut up from every one the Way that leads to Heaven; for the Way to Heaven, is by the Acknowledgment of the Lord, and by Faith and Love to him, and the Word is what teaches the Way; whence it follows, that without the Lord, by the Medium of the Word, there is no Salvation. Their whole Study is directed to extinguish the Light of Heaven, which is from Divine Truth, and to keep the People in Ignorance; for the more dense and gross their Ignorance is, so much the more acceptable is it to them. They extinguish the

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Light

Light of Heaven by forbidding the Reading of the Word, and such Books as contain Doctrines from the Word; instituting a Worship by Masses in a Language not understood by the Simple, and wherein there is no Divine Truth; and besides they fill the World with their Falses, which, being no better than mere Darknes, remove and dissipate the Light: They also persuade the Vulgar to believe, that they may have Life in their Faith, consequently that it is sufficient for Salvation to depend on the Faith of others, and not on their own. They moreover place all Worship in a holy External, without any Regard to the Internal, thus making the Internal as a Something void of Contents, being without the Knowledges of Good and Truth; when nevertheless Divine Worship is only so far external, as it is internal, for the former is derived from the latter. Besides the Things above-mentioned, they also introduce Idolatries of various Kinds; they make and multiply Saints, whom they suffer to be worshipped and prayed unto, almost as if they were so many Gods; they every where expose their Idols to View, boast of the Miracles performed by them, set them up as tutelar Deities over their Cities, Churches, and Monasteries, and account their very Bones taken from the Graves, as holy, which yet are most vile and filthy; thus they turn the Minds of all from the Worship of God,

to the Worship of Men. Further, lest any one should emerge from this Darknes into Light, and from idolatrous to Divine Worship, they provide against it by many Arts; for they multiply Monasteries, from which they send out Spies into all Quarters, and place Sentinels; they also extort Confessions from the Heart, which betray the very Thoughts and Intentions, and if they do not confess, they terrify their Minds with Threats of infernal Fire, and the Torments of Purgatory; and such as dare to speak against the Papal Throne and their Dominion, they shut up in a dreadful Prison, called the Inquisition. All this is done for no other End, but that they may possess the World and it's Treasures, and indulge themselves in their natural Lusts, and become the greatest, while the rest of the World are their Servants: But such is not the Dominion of Heaven over Hell, but of Hell over Heaven; for in Proportion as the Love of Dominion increases with Man, particularly with the Man of the Church, in the same Proportion Hell prevails: That this Love prevails in Hell, and constitutes Hell, may be seen in the Treatise on HEAVEN and HELL, n. 551 to 565. Hence it may appear evident, that there is no Church amongst the Papists, but Babylon; for wheresoever the Lord himself is worshipped, and the Word read, there, and there only is the Church.

56. *The Nature and Quality of them in the other Life, who are from Babylon*, cannot appear to any one, unless it is given him of the Lord to be in Consort with them, who are in the Spiritual World; and as this has been granted to me, I am enabled to speak from Experience, having seen, heard, and also conversed with them. Every Man after Death is in a similar Life to that which he enjoyed in the Body; this cannot be changed, only as to the Delights which proceed from his Love, which are converted into Correspondences, as may be seen in two Chapters in the Treatise on HEAVEN and HELL, n. 470 to 484, and n. 485 to 490. The Life of the Persons now treated of, is, in like Manner, altogether of a Nature similar to what it was in the World, attended only with this Difference, that then the hidden Things of their Heart are openly manifested, for they are in the Spirit, wherein the interior Things appertaining to Thoughts and Intentions reside, which in the World they had concealed, and covered over with an holy External: On the Discovery and Manifestation of these Things, it is plainly perceived, that more than the half of them, who have usurped the Power of opening and shutting Heaven, are downright Atheists; but inasmuch as the Lust of Dominion possesses their Mind, as in the World, founded on this Principle, that all Power was given unto the Lord by the Father,

which was transferred to Peter, and by a Succession of Order descended to the Heads of the Church, therefore an oral Confession of the Lord remains adjoined to their Atheism; but even this Confession is made by them no longer than while they can obtain some Dominion thereby: But as for the rest who are not Atheists, they are so devoid of Knowledge, that they are altogether ignorant of the spiritual Life of Man, of the Means of Salvation, of Divine Truths that lead to Heaven, and of every Thing relating to celestial Faith and Love, imagining that Heaven may be bestowed on any one, of whatever Quality he be, merely by the Pope's Favour. Since every one is in a similar Life in the Spiritual World, to what he was in the Natural World, with no Difference at all so long as they are neither in Heaven nor in Hell, as may be seen in the Treatise on HEAVEN and HELL, n. 453 to 480; and as the Spiritual World with Respect to it's outward Appearance is altogether like the Natural World, n. 170 to 176; therefore they live the same moral and civil Life as before, and particularly exercise a similar Worship, inasmuch as this takes Root and adheres to a Man's inmost Parts; nor is it possible for any one to be withdrawn therefrom, unless he be in Good derived from Truths, and in Truths derived from Good: But this Nation, whereof we are now treating, is with greater Difficulty drawn

drawn from their particular Worship than other Nations, because they are not in Good derived from Truths, and still less in Truths derived from Good; for their Truths are not taken from the Word, except a few, which they have falsified by applying them to Dominion; in Consequence whereof they are in Possession of no Good, but what is spurious; for the Quality of Good is always according to the Quality of the Truths of which it is formed. These Observations are made, in Order that it may be known, that the Worship of this Nation is altogether similar in the Spiritual World, to what it was in the Natural World. Thus much being premised, I shall now relate some Particulars respecting their Worship and Life in the Spiritual World: They have a certain Council or Synedrium, instead of the Consistory at Rome, where the Heads of their Church assemble, and consult about various Things relating to their Religion, especially how the Vulgar are to be kept in blind Obedience, and their Dominion extended; the Place where this Council meets is in the southern Quarter near the East: But no one, who in the World had been either a Pope or a Cardinal, dares to enter, by Reason that their Minds are filled with an Idea of Divine Authority, by having arrogated to themselves, while in the World, the Lord's Power; wherefore as soon as ever they present themselves

themselves there, they are conveyed away, and cast out into a Desert among their like: But those among them, who had been of a sincere Mind, and had not usurped such Power from a confirmed Faith, are in a certain obscure Chamber behind that Council. There is another Convention in the western Quarter near the South, whose Employment there is to admit the credulous Vulgar into Heaven; they there dispose round about themselves several Societies, that are in various external Delights, in some of which they play, in some they dance, in some they modify their Features in various Ways expressive of Gladness and Joy, and in some they converse in a friendly Manner, in this Place on civil Concerns, in that on religious Matters, and in other Places lasciviously, and so on; into one or other of these Societies, according to the Desire of each respectively, they admit their Clients, and give it the Name of Heaven: But all of them, after being there a few Hours, grow weary and depart, for those Pleasures are external, and not internal; thus many are withdrawn from the Faith of their Doctrine, concerning Admission into Heaven. With Respect to their Worship in particular, it is nearly similar to their Worship in the World; consisting in Masses as before, which they utter in a Language not common to Spirits, but composed of high-sounding Words, which affect with an external

external Sanctity and Fear, but which are totally unintelligible. In like Manner they worship Saints, and expose Idols to View ; yet their Saints are no where to be seen ; for all of them, who sought to be worshipped as Deities, are in Hell ; as to the rest, who had not sought to be worshipped, they are among common Spirits : This is known to their Leaders, for they inquire for them, and on finding them reject and despise them ; but this they conceal from the People, that their Saints may be still worshipped as tutelary Gods, but the Primates themselves, who govern the People, as Lords of Heaven. They also multiply Temples and Monasteries in like Manner as they had done in the World, hoarding up Wealth, and accumulating precious Things, which they hide in Vaults ; for in the Spiritual World, as well as in the Natural World, there are precious Things, and in much greater Abundance. They there in like Manner send out Monks to entice the Gentiles to their Religion, and thereby subject them to their Dominion. It is customary with them to erect Watch-Towers in the Midst of their Assemblies, whereby they may extend their Sight to all who dwell in the neighbouring Parts ; they also form to themselves Communications by various Ways and Arts, both with those who are near and afar off, binding them by Covenants, and drawing them over to their

own

own Party. Such is their State in general: But as to Particulars, there are many of the Prelates of that Religion, who take away all Power from the Lord, and attribute it to themselves; in Consequence of which they acknowledge no Divine Being whatever; still however in their Externals they put on the Appearance of Sanctity, which nevertheless in itself is profane, because in their Internals there is no Acknowledgment of a Divine Being. Hence it is, that by Means of an holy External they have Communication with some of the Societies of the lowest Heaven, and by Means of a profane Internal with the Hells, so that they may be said to be in both; for which Reason also they entice simple good Spirits, allotting them Habitations near themselves, and they collect together evil Spirits, placing them round about their Assemblies; thus also by Means of the simple good Spirits they conjoin themselves with Heaven, and by Means of the evil Spirits with Hell; hence it is, that they can attempt the most wicked Designs, which they effect from Hell; for the simple good Spirits, who are in the Ultimates of Heaven, look no farther than to their holy External, and to their most holy Adoration of the Lord in Externals, not discerning their abominable Practices; wherefore they favour them; hence they derive their greatest Security: But nevertheless they all in
Process

Process of Time recede from their holy External, and then on being separated from Heaven, they are cast into Hell. From what has been related, it may in some Measure appear, what is the Nature and Quality of those, in another Life, who are from Babylon. But I am well aware, it will be a Matter of Wonder to Men on Earth, that such Things exist in the Spiritual World, particularly to those who have no other Idea of Heaven and Hell, and of the State of Man after Death, than what is vain and empty; but that Man is equally a Man after Death as before, that he lives in Society, dwells in Houses, attends to Discourses from the Pulpit, performs Offices, and sees the like Things in that World, as he did in the Natural World which he left behind him, may evidently appear from what has been said and shewn in the Treatise concerning HEAVEN and HELL.

57. I have conversed with some of that Nation concerning the Keys given to Peter, and asked them, whether they believed, that the Lord's Power over Heaven and Earth was thereby transferred to him; which being a fundamental Doctrine of their Religion, they vehemently insisted upon, saying, that they had no Doubt of it, because it is plainly and positively asserted: But on being questioned further, if they did not know, that

in every Expression of the Word there is a spiritual Sense, which is the Sense of the Word in Heaven, at first they said, they did not know, but afterwards they said they would inquire; and on Inquiry they were instructed, that there is a spiritual Sense in every Part of the Word, which is as distinct from the literal Sense, as spiritual Things are from natural Things; and moreover they were told, that none of the Persons mentioned in the Word, are named in Heaven, but instead of them Something spiritual is there understood; lastly, they were informed, that by Peter in the Word is meant the Truth of Faith appertaining to the Church derived from the Good of Charity, and that the same is understood by a Rock, mentioned in the same Passage with Peter, for it is said, "*Thou art Peter, and upon this Rock I will build my Church,*" Matt. xvi. 18, and in the following Verses; by which is not understood, that any Power was given to Peter, but that Power is in Truth derived from Good, for all Power in the Heavens belongs to Truth from Good, or to Good by Means of Truth; and as all Good and Truth are from the Lord, and not the least Portion thereof from Man, by the Words above alluded to is signified, that all Power belongs to the Lord. On hearing this they became angry, and said, they wished to be certified whether that spiritual Sense is contained in those Words;

Words; wherefore the Word which is used in Heaven was given unto them, in which Word there is not the natural but the spiritual Sense, being adapted to the Use of Angels, who are spiritual; (that such is the Nature of the Word in Heaven, may be seen in the Treatise on HEAVEN and HELL, n. 259, 261;) when they read it, they plainly saw that Peter was not mentioned therein, but instead of him Truth derived from Good, which proceeds from the Lord. (o) On seeing this,

(o) That the twelve Disciples of the Lord represented the Church as to all Things belonging to Truth and Good, or Faith and Love, as in like Manner did the twelve Tribes of Israel, n. 2179, 3354, 3488, 3858, 6397. That Peter, James, and John, represented Faith, Charity, and the Goods of Charity, n. 3750. That Peter represented Faith, n. 4738, 6000, 6073, 6344, 10087, 10580. That by the Keys of the Kingdom of Heaven being given to Peter, is signified that all Power belongs to Truth from Good, or to Faith from Charity, which proceed from the Lord, and thus that all Power belongs to the Lord, n. 6344. That a Key signifies the Power of opening and shutting, n. 9410. That all Power belongs to Good by Means of Truths, or to Truths derived from Good, which proceed from the Lord, n. 3091, 3563, 6344, 6413, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182. That a Rock in the Word signifies the Lord as to Divine Truth, n. 8581, 10580. That Names of Persons and Places in the Word signify Things and States, n. 768, 1888, 4310, 4442, 10239. That those Names do not enter Heaven, but are changed into the Things signified thereby, and that they cannot be pronounced in Heaven,

this, they rejected it with Rage, and were ready to tear it to Pieces with their Teeth, if it had not been instantly taken away from them. Thus they were convinced, although against their Will, that the Lord alone is possessed of that Power, which being Divine, cannot possibly be ascribed to any Man.

58. *Where their Dwellings have hitherto been in the Spiritual World.* It was said above, at n. 48, that the Arrangement of all the Nations and People in the Spiritual World was seen as follows: In the middle Part, or Center, appeared collected together they who are called Reformed; surrounding them were those of the Popish Religion; beyond these were the Mahomerans, and in the outer Circumference the various Gentile Nations: Hence it may appear, that the Papists were in the Circuit next round the Reformed, who constituted the Center: The Reason why the Papists were next the Reformed, is because they who are in the Light of Truth from the Word, occupy the Center; and such as are in the Light of Truth from the Word, are also in the Light of Heaven, for the Light of Heaven is derived from
Divine

n. 1878, 5225, 6516, 10216, 10282. How elegant the internal Sense of the Word is, where it consists of mere Names in the Letter, illustrated by Examples, n. 1224, 1264, 1888.

Divine Truth, and Divine Truth is contained in the Word; that the Light of Heaven is from Divine Truth, see the Treatise on HEAVEN and HELL, n. 126 to 140; and that the Word is Divine Truth, n. 303 to 310. From the Center also Light proceeds to the Circumference, and illuminates it; hence it is, that they who are of the Popish Religion, fill the Space immediately furrrounding the middle Part, for they have the Word, which is also read by those who govern in ecclesiastical Matters, though not by the People; this is the Reason why Papists in the Spiritual World have obtained Habitations for themselves round about those who are in the Light of Truth from the Word. Something shall now be said with Respect to their Situation, before their Dwellings were entirely destroyed, and converted into a Desert. The greater Part dwelt in the South and in the West, some few excepted, who dwelt in the North and East. In the SOUTH dwelt those, who in the World had excelled others in mental Abilities, and had confirmed themselves in the Tenets of their Religion; in the same Place also dwelt many who had been rich and of noble Extraction; they did not there dwell above the Earth, but under it, for Fear of Robbers, at the Entrances thereto placing Guards. There was also a great City in that Quarter, reaching almost from the East to the West, and verging a little

little towards the West, situate near the central Part where the Reformed were; in this City abode Myriads of Men or Spirits; it was full of Churches and Monasteries; all the precious Things which the Ecclesiastics had been able to scrape together by various Arts, were brought into it, and concealed in their Cells and subterraneous Vaults; which Vaults were so artfully contrived, that none besides themselves could enter them, being constructed in winding labyrinthal Forms: Their Hearts were placed on the Treasures there accumulated, and they possessed a Confidence that they would never be destroyed to Eternity: I saw their Vaults, and wondered at the Art they displayed in constructing and increasing them without End. Many of those who call themselves of the Society of Jesus, (Jesuits) dwelt there, and cultivated a friendly Intercourse with the Rich, who were in the surrounding Parts. Towards the East in that Quarter, there was a Consistory, or Place of Assembly, where they consulted about the Enlargement of their Dominion, and of the Means of keeping the People in blind Obedience, of which Mention is made above at n. 56. Thus much concerning their Dwellings in the southern Quarter. In the NORTH dwelt those who had been less famous for their Wit and Learning, and who had not so much confirmed themselves in their religious Tenets, by Reason
of

of their possessing an obscure Faculty of Discernment, and consequently being in a blind Faith: There was not so great a Multitude in this Quarter, as in the South; the greater Part of them resided in a large City, extending in Length from a Corner of the East to the West, and also a little towards the South. This City was likewise full of Churches and Monasteries; on the furthest Side, near the East, there were many of various Religions, and also some of the Reformed: A few Places also in that Quarter beyond the City, were occupied by some from the Pope's Dominions. In the EAST dwelt those of them, who, while in the World, had been in the greatest Delight of ruling, and who had also been in some natural Light; they appeared there upon Mountains, but only in that Quarter fronting the North, for there were none on that Side fronting the South. In a Corner towards the North there was a Mountain, on the Summit whereof they had placed a certain insane Person, whom they could inspire, by Communications of the Thoughts, (a Circumstance well known in the Spiritual World, but not in the Natural World) to order whatsoever they pleased; him they openly proclaimed to be the very God of Heaven, appearing under a Human Form, and thus they paid him Divine Worship; this they did, because the People began to be desirous of receding from
their

their idolatrous Worship, wherefore they devised this Conceit as a Means of keeping them in Obedience: That Mountain is what is understood in Isaiah, Chap. xiv. 13, by "*the Mountain of the Congregation in the Sides of the North*;" and they who dwelt there on Mountains, are understood by *Lucifer*, Verse 12; for they who were of the Babylonian Crew in the East enjoyed greater Light than others, but then it was a Light which they had artfully procured to themselves. There also appeared some, who were building a Tower to reach even to the Heaven of Angels; but this was only a Representative of their Machinations; for in the Spiritual World all Plots and cunning Devices are visibly manifested before those who stand at a Distance, by various Things, which yet have no real Existence with those who occasion such an Appearance; this Circumstance is common in that World: It was, however, thereby given me to know what is signified by "*the Tower whose Head might be in Heaven, whence the Place was called Babel*," Gen. xi. 1 to 10. Thus much may suffice for their Dwellings in the East. In the West, to the Front, dwelt those of the Romish Religion, who had lived in the dark Ages, many of whom resided under the Earths of the Spiritual World, one Race or Offspring below another: The whole anterior Tract, which fronts the North, was as it were excavated, and full of

6 Monasteries,

Monasteries, the Entrances whereto were through Caves covered at Top, by which they went in and out; but they seldom held any Intercourse with those who lived in the following Ages, being of a different Genius, and not so wickedly disposed; for in their Time there was no Contention with the Reformed, and consequently they were not so much given to Craft and Subtlety originating in a Spirit of Hatred and Revenge. In the western Quarter beyond that Region were many Mountains, upon which the worst and most subtle of that Nation dwelt, who in Heart denied the Divine Being, and yet with their Lips made a more holy Profession, and in Gestures appeared to worship him with more Devotion than others; they, who resided there, devised wicked Arts, in Order to keep the Vulgar under the Yoke of their Government, and also to compel others to submit thereto; I am not at Liberty to describe those Arts, because they are so abominably wicked; in general, they were of a Nature similar to those mentioned in the Treatise on HEAVEN and HELL, n. 580: The Mountains on which they dwelt, are signified by the seven Mountains in the Revelation, and they themselves are described by the Woman sitting on the scarlet-coloured Beast, in the following Words, "*I saw a Woman sitting on a scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads*"

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" and

*"and ten Horns; she had on the Forehead a Name
 "written, Mystery, Babylon the Great, the Mother
 "of Whoredoms and Abominations of the Earth;
 "the seven Heads are seven Mountains, on which the
 "Woman sitteth,"* Chap. xvii. 3, 5, 9: By a
 Woman in the internal Sense is signified the
 Church, but here in the opposite Sense a profane
 Religion; by the scarlet-coloured Beast is signi-
 fied the Profanation of celestial Love; and by
 seven Mountains, the profane Love of Dominion.
 Thus much concerning their Habitations in the
 West. The Reason why they dwell distinctly
 according to the Quarters, is because all in the
 Spiritual World are conveyed to the Quarter,
 and to the Spot in that Quarter, corresponding
 with their Affections and Loves, and to no other;
 concerning which Circumstance see the Treatise
 on HEAVEN and HELL, where it treats of the
 Four Quarters in Heaven, n. 141 to 153. In
 general, all the Consultations of the Babylonians
 above-mentioned tend to this Point, that they
 may bear Rule, not only over Heaven, but also
 over the whole Earth, that so they may possess
 both Heaven and Earth, making either subser-
 vient to the other, as suits their Purpose: To
 this End they continually devise and publish new
 Laws and new Articles of Doctrine; for the same
 Schemes are pursued in another Life, as had been
 set on Foot in this, inasmuch as every one after
 Death

Death retains the same Nature and Quality he possessed in the World, particularly as to Matters of Religion. It was granted me to hear certain of their Heads consulting together about a Doctrine, which was proposed to be issued as a Law to the People; it consisted of several Articles, every one of which had for it's End the Dominion over Heaven and Earth, and arrogantly attributed all Power to them, and none to the Lord: Those Articles of Doctrine were afterwards read before some that were present, and immediately a Voice was heard from Heaven, saying, that they were dictated from the lowest Hell, although it was unknown to them; which was moreover confirmed by the following Circumstance; a Croud of Devils from that Hell, of a most black and direful Appearance, ascended, and tore away those Articles of Doctrine from them, not with their Hands, but with their Teeth, and carried them down into their own Hell: The People, who beheld it, were struck with Astonishment.

59. *The Reason why they were tolerated there until the Day of the Last Judgment*, was, because it is agreeable to Divine Order, that all should be saved who can be saved, and that they should be preserved even until they can no longer remain among the Good; wherefore all are preserved,

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who

who can put on the Appearance of spiritual Life in Externals, manifesting it in a moral Life, as if it were actually therein, whatever their Nature and Quality may be as to Faith and Love internally ; thus also they are preserved, who are in a holy external Principle, although in none that is internal : Such were many of that Nation, for they could discourse piously with the common People, they could pay holy Adoration to the Lord, they could implant a Principle of Religion in the Soul, lead the People to think concerning Heaven and Hell, and keep them in the Practice of doing Good, by preaching the Necessity of Works ; hence they were enabled to lead many to a good Life, and consequently in the Way to Heaven ; wherefore also many of that Religion were saved, though but few of their Leaders ; for these are such as the Lord means by *“false Prophets who come in Sheep's Clothing, but inwardly are ravenous Wolves,”* Matt. vii. 15 ; by Prophets, in the internal Sense of the Word, are understood they who teach Truth, and thereby lead to Good ; but by false Prophets, they who teach Falses, and thereby seduce : They are also like the Scribes and Pharisees, described by the Lord in the following Words, *“They sit in Moses' Seat ; all Things that they bid you observe, observe and do, but do not according to their Works ; for they say, and do not ; all their Works they do, that*

" that they may be seen of Men ; they shut up the
 " Kingdom of Heaven against Men, but they go not
 " in themselves ; they devour Widows' Houses, for a
 " Pretence uttering long Prayers. Wo unto you
 " Hypocrites, ye make clean the Outside of the Cup
 " and Platter, but within they are full of Rapine
 " and Iniquity ; cleanse first the Inside of the Cup
 " and Platter, that the Outside may be clean also :
 " Ye are like unto whited Sepulchres, which out-
 " wardly appear beautiful, but within are full of
 " the Bones of the Dead : Thus ye outwardly appear
 " just to Men, but within ye are full of Hypocrisy
 " and Iniquity," Matt. xxiii. 1 to 34. Another
 Reason why they were tolerated, is, because every
 one after Death retains the same Religious Prin-
 ciples which he had imbibed in the World ;
 wherefore on his first Entrance into another Life,
 he is also permitted the Exercise thereof : Now
 the Religious Principles with the Nation here
 treated of, were implanted by such as had made
 great Pretences to Holiness both with their Lips
 and Gestures, and had also impressed in the Peo-
 ple a Belief, that they were able to save them ;
 for this Reason, likewise, they were not separated,
 but preserved among those of their own Persua-
 sion. The chief Cause of their being kept toge-
 ther is, because from one Judgment to another
 all are preserved who outwardly live like spiri-
 tual Men, and who put on the Appearance of

Piety and Sanctity, as if it proceeded from an internal Principle of Holiness; for such as these may instruct and guide the Simple in Faith and Heart, who look no further than to what is external and apparent to the Eye: Hence it is, that all of the above Description were tolerated from the Time of the first Commencement of the Christian Church, until the Day of Judgment; (that a Last Judgment had taken Place twice before, and now again for the third Time, was shewn above;) the former Heaven consisted of all such, and they are the Persons meant in the Revelation, Chap. xx. 5, 6, by those who were not of the first Resurrection; but as they were of the Nature above described, therefore that Heaven was destroyed, and they of the second Resurrection were cast out. It is however to be noted, that they only were preserved, who suffered themselves to be governed by civil as well as spiritual Laws, such being capable of living together in Society; but they, who could not be kept within Bounds by those Laws, were not preserved, but cast into Hell long before the Day of the Last Judgment, for Societies are continually purified and cleared of such. Hence it is, that they who have led an ungodly Life, encouraging the common People to do Evil, and pursuing such wicked Arts as are practised in the Hells, (concerning which see the Treatise on HEAVEN and HELL, n. 580) are
cast

cast out of Societies, and this by Turns: In like Manner they who are interiorly good, are removed from Societies, lest they should be contaminated by those who are interiorly evil; for the Good have a Perception of the Interiors, and pay no Regard to Exteriors, only so far as they are in Agreement with the Interiors; these are sent by Turns, before the Judgment, to Places of Instruction, (concerning which see the Treatise on HEAVEN and HELL, n. 512 to 520) and are conveyed thence to Heaven; of such the New Heaven is formed, and they are understood by those who have Part in the first Resurrection. These Observations are made, in Order to explain why so many of the Popish Religion were tolerated and preserved till the Day of the Last Judgment: But more will be said relative to this Circumstance in the next Chapter, when we come to treat of the former Heaven which passed away.

60. *In what Manner they were destroyed, and their Habitations made a Desert*, I shall here describe in a few Words, but more at large in the Explication of the Revelation. That the Babylon here treated of is destroyed, no other Man can know than he who saw it, and to me it was given to see in what Manner the Last Judgment was executed and accomplished on all, particularly on those who were from Babylon; wherefore

fore I shall give a Description thereof; this was granted me, principally for this Reason, that it might be made known to the World, that all Things predicted in the Revelation are Divinely inspired, and that it is a Prophetic Book of the Word; for unless this were revealed to the World, and at the same Time the internal Sense discovered, which is contained in every Expression therein, in like Manner as in every Expression of the Prophetic Books of the Old Testament, that Book might be rejected, by Reason of it's not being understood; the Consequence of which would be, a Disbelief and Denial, that the Contents thereof deserve any Credit, or even that any such Thing as a Last Judgment will ever take Place; in which Disbelief they who are of Babylon would confirm themselves more than others: To prevent, therefore, this from being the Case, it hath pleased the Lord to make me an Eye-Witness. But all the Particulars that were seen relative to the Last Judgment upon those who are from Babylon, or relative to the Destruction of Babylon, cannot be here adduced, being so numerous, that they would fill a Volume; wherefore I shall here only relate some general Transactions, reserving the Particulars for a Work explanatory of the Revelation. Whereas the Babylonian Nation was established and extended over many Tracts in the Spiritual World, and had
formed

formed itself into Societies in every Quarter in that World, as was shewn above, at n. 58, I shall regularly describe the Manner in which they were destroyed in each Quarter.

61. After Visitation, Destruction took Place; for Visitation always precedes Destruction; Visitation is an Examination as to their Quality, and also a Separation of the Good from the Bad, when the former are taken away, and the latter left behind. This was followed by great Earthquakes; from which perceiving the Last Judgment to be at Hand, a sudden Trembling seized them all; then they who dwelt in the SOUTHERN QUARTER, particularly in that great City, of which Mention is made above at n. 58, were seen to run up and down, some endeavouring to escape by Flight, some hiding themselves in Caves, some in the Cells and Vaults where their Treasures were deposited, and some carrying away thence whatever they could lay their Hands upon: But after the Earthquakes there burst forth an Ebullition from below, which overturned every Thing in the City, and in the Parts adjacent; after the Ebullition there came a strong Wind from the East, which laid bare, shook, and overthrew every Thing from the very Foundations; then all who were in that Quarter were brought forth from every Part and hiding Place, and cast into a Sea

of black Water, to the Amount of several Myriads. Afterwards there arose a Smoke from that whole Region, as from a great Fire, and at last a thick Dust, which was conveyed by the eastern Wind to the Sea, and covered it all over; for their Treasures were turned into Dust, together with all those Things which they had called holy, because in their Possession: The Reason why that Dust covered the Sea, was, because such Dust signifies Damnation. At length there was seen as it were Something black flying over the whole Tract, which had the Appearance of a Dragon; a Sign that the Whole of that great City, and the Whole of that Tract, was made a Desert: The Reason of such Appearance was, because by Dragons are signified the Falses of that Religion, and by the Place of their Abode is signified a Desert, after it's Overthrow, as in Jerem. ix. 11. Chap. x. 22. Chap. xlix. 33. Mal. i. 3. Some were also seen to have as it were a Mill-Stone round their left Arm, which was representative of their having confirmed their abominable Tenets from the Word, for such is the Signification of a Mill-Stone: Hence it appeared what is signified in the Revelation by these Words, *"An Angel took up a Stone like a great Mill-Stone, and cast it into the Sea, saying, Thus with Violence shall Babylon that great City be thrown down, and shall no more be found,"* xviii. 21.

But

But they who were of the Assembly held in the same Quarter, but nearer the East, wherein they consulted about the Means of enlarging their Dominion, and of keeping the People in Ignorance, and thence in blind Obedience, (concerning which see above, n. 58) were not cast into that black Sea, but into a Gulph, which opened itself to a wide Extent around them, and a great Depth under them. In this Manner was the Last Judgment accomplished on the Babylonians in the southern Quarter. But on those who were in Front in the WESTERN QUARTER, and upon those who were in the NORTHERN QUARTER, where was also a great City, the Last Judgment was accomplished as follows. After great Earthquakes, which rent asunder every Thing in those Quarters, even to their Foundations, (these are the Earthquakes understood in the Word, in Matt. xxiv. 7. Luke xxi. 11; likewise in Rev. vi. 12. Chap. viii. 5. Chap. xi. 13. Chap. xvi. 18; and also in the Prophetic Books of the Old Testament, and not any Earthquakes in this Earth) there came an East Wind from the South, through the West, into the North, and laid waste all that Region, first of all that Part which was in Front in the western Quarter, where they who had lived in the dark Ages dwelt under the Earths, and afterwards the large City which extended from that Quarter all along the North

to the East, whereby every Thing was exposed to View: But whereas there were not such Riches there, no Ebullition or sulphurous Fire consuming their Treasures were seen, but only an Overthrow and Destruction, and lastly an Exhalation of the Whole into Smoke, for the East Wind continued blowing to and fro, overturning, destroying, and scattering all Things: The Monks and the common People were led out, to the Number of many Myriads, when some were cast into the black Sea on the Side which fronts the West, some into the great southern Gulph mentioned above, some into a Gulph in the West, and some into the Hells of the Gentiles, for they who lived in the dark Ages were partly Idolaters like the Gentiles: A Smoke was also seen to arise thence, in a Direction towards the Sea, over which it spread, and covered it with a black Crust; for that Part of the Sea, into which they were cast, was incruited over with the Dust and Smoke, to which their Dwellings and Riches were reduced; wherefore that Sea is no longer seen to exist, but instead thereof as it were a black Soil, under which is their Hell. The Last Judgment upon those who dwelt on Mountains in the EASTERN QUARTER, of whom Mention is also made at n. 58, was accomplished in the following Manner: Those Mountains were seen to sink down into the Deep, and all who were upon

upon them were swallowed up: At the same Time he, whom they had placed on one of the Mountains, and given out to be God, was seen first to turn black, then of a fiery Complexion, and afterwards was cast headlong with them into Hell: For the Monks of various Orders, who dwelt on those Mountains, asserted that he was God, and themselves Christ, and wherever they went they carried this abominable Persuasion, that they themselves were Christ. Last of all, the Judgment was accomplished on those who dwelt more remote, and upon Mountains in the WESTERN QUARTER; these are understood by the Woman sitting upon a scarlet-coloured Beast, who had seven Heads, which were seven Mountains, of whom Mention is also made above at n. 58: Their Mountains were likewise seen, some of which opened in the Middle with a great Cleft winding about in a spiral Form, into which they who were upon them were cast; other Mountains were plucked up by their Roots, and turned upside down, so that their Summits and Foundations were inverted: Those belonging to this Quarter who were in Plains, were overwhelmed and covered as with a Deluge; but those who were among them from other Quarters, were cast into Gulphs. The Particulars here related, however, are but few respectively to what I saw, a more circumstantial Account of which shall be

given in the Explication of the Revelation. These Things were done and accomplished in the Beginning of the Year 1737. With Respect to the GULPHS, into which all were cast, except those who were thrown into the Black Sea, there are many in Number; I saw four, one large One in the southern Quarter reaching to the East; another in the western Quarter reaching to the South; a third in the western Quarter reaching to the North; and a fourth beyond, in a Corner between the West and the North. Their Hells consist of such Gulphs and the Sea. These were seen, but there are many others, which were not discovered to me; for the Hells of the Babylonie Nation are distinct according to the various Profanations of spiritual Things, which have Respect to the Goods and Truths of the Church.

62. Thus is the Spiritual World now freed from such Spirits, and the Angels are rejoiced thereat, because they who were from Babylon, infested and seduced whomsoever they could, and in that World more than in this; for their Craftiness and Cunning there is more malignant, inasmuch as they are then Spirits, and in every one's Spirit all his Subtlety and evil Dispositions lie concealed; for it is the Spirit of Man which thinks, wills, intends, and devises. On Examination it was found, that many of them believed
Nothing

Nothing at all, and that their Minds were filled with the abominable Lust of seducing, the Rich for the Sake of their Riches, and the Poor for the Sake of Dominion; and that, in Order to obtain this End, they kept all in the grossest Ignorance, and thus shut up the Way to Light, and consequently to Heaven; for the Way to Light and to Heaven is shut up, when the Knowledges of spiritual Things are dispersed by Idolatries, and when the Word is adulterated, lightly esteemed, and taken away.

63. *That such among them as were in the Affection of Truth from Good, were saved.* Those of the Popish Nation who have lived piously, and been principled in Good, though not in Truths, and yet from Affection have desired to know Truths, were taken from the rest, and conveyed to a certain Tract of the western Quarter in Front, near the North, where Habitations were allotted them, and Societies formed; and moreover Priests were sent to them from the Reformed, to instruct them from the Word, and as they are instructed they are received into Heaven.

64. *Concerning the State of those hereafter, who come thence from the Earths [into the Spiritual World].* Forasmuch as the Last Judgment is now accomplished, and thereby all Things reduced

duced to Order by the Lord, and such as were inwardly good are taken up into Heaven, and such as were inwardly evil cast into Hell, it is now no longer allowed them, as heretofore, to form Consoziations below Heaven and above Hell, nor to hold Intercourse with other Spirits, but immediately on their Entrance into the Spiritual World, which is the Case with every one after Death, they are entirely separated, and after staying a certain Time in the World of Spirits, are conveyed to their own Places; wherefore they who profane holy Things, by attributing to themselves the Power of opening and shutting Heaven, and of forgiving Sins, which yet belongs solely to the Lord, and who make the Papal Bulls of equal Authority with the Word, seeking Dominion as their End, are hereafter instantly conveyed into the Black Sea, or into the Gulphs, where the Hells of Profaners are. But I was informed from Heaven, that they of the Romish Religion, who are of such a Nature, pay no Regard to a Life after Death, because in their Hearts they deny it, confining their whole Attention to the present Life; and that hence they make no Account of such their Lot after Death, notwithstanding it will endure to Eternity, but ridicule it as a Matter of no Importance.

of

*Of the former Heaven, and it's
Abolition.*

65. **I**T is said in the Revelation, "*I saw a great Throne, and One sitting thereon, from whose Face the Earth and Heaven fled away, and their Place was not found,*" xx. 11. And afterwards, "*I saw a New Heaven and a New Earth; the first Heaven and the first Earth had passed away,*" xx. 1. That by a New Heaven and a New Earth, and by the passing away of the former Heaven and the former Earth, is not understood the visible Heaven and the Earth which we inhabit, but the Angelic Heaven and the Church, was shewn in the first Article of this Treatise, and also in what follows: For the Word in itself is spiritual, and therefore treats of spiritual Things, which have Relation to Heaven and the Church; these in the literal Sense are expressed by natural Things, for natural Things serve as a Basis to those which are spiritual, and the Word without such a Basis would not be a Divine Work, because it would not be complete; the natural Principle, which is the last in Divine Order, completes interior Things, which are Things spiritual and celestial, and causes them to subsist thereon, as a House upon it's Foundation.

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tion. Now whereas Men have thought from a natural, and not from a spiritual Ground, concerning those Things which are contained in the Word, therefore by Heaven and Earth, mentioned above, and also in other Places in the Word, they have understood no other Heaven and Earth than those which exist in the Natural World: Hence it is, that every one expects them to pass away and be destroyed, and afterwards a New Heaven and a New Earth created. But lest Mankind should expect this for ever, and every Age look for it in vain, the spiritual Sense of the Word is opened, that all may know what is signified by the Heaven and Earth which were to pass away, and what by many other Things contained in the Word, which cannot be understood so long as the Mind is confined to natural Ideas.

66. But before we explain what is meant by the first Heaven and the first Earth, it must be noted, that by the first Heaven is not understood the Heaven consisting of those who have become Angels from the first Creation of this World to the present Day, for that Heaven is permanent, and endures to Eternity; for all who come into Heaven are under the Lord's Protection, and whosoever is once received by the Lord, can never be plucked out of his Hands: But by the
first

first Heaven is meant that which was composed of such as were not Angels, and for the greater Part of such as could not become Angels, the Nature and Quality of whom shall be described in what follows: This is the Heaven, which is said to pass away. It is called Heaven, because they who were in it, dwelt in Fellowship together on high Places, such as Rocks and Mountains, where they indulged themselves in Delights similar to natural Delights, without any Thing of Spirituality within them; for the greatest Part of those who come from the Natural into the Spiritual World, imagine that Heaven consists in being elevated on high, and that they taste of heavenly Joy, when they are in such Pleasures, as they enjoyed in the Body: This is the Reason why it was called Heaven, but the first Heaven which should pass away.

67. It is further to be observed, that this Heaven, which is called the first Heaven, was not composed of any that lived before the Lord's Coming into the World, but only of those who have lived since that Time; (for, as was shewn above, n. 33 to 39, at the End of every Church a Last Judgment takes Place, and then the former Heaven is abolished, and a new one created or formed;) for from the Beginning to the End of the Church all were tolerated who had lived an

external moral Life, and who had put on the outward Appearance of Piety and Holiness, though not influenced by any internal Principle, provided their Internals, which are of the Thoughts and Intentions, could be kept within Bounds by the civil and moral Laws of Society ; but at the End of the Church their Internals are made manifest, and then Judgment is executed upon them. Hence it is, that a Last Judgment has taken Place upon the Inhabitants of this Earth twice before, and is now accomplished for the third Time, (*) see above, n. 46 ; so also a former

(*) Our Author, in the *ARCANA CŒLESTIA*, n. 2118, 4333, and in various other Parts of his Writings, declares, that a Last Judgment had taken Place three Times before, and consequently that the Judgment accomplished in the Year 1757, was the fourth Last Judgment on the Inhabitants of this Earth, answerable to the four Churches, which have existed since the Creation to the present Time, namely, the Most Ancient, the Ancient, the Jewish, and the Christian Church. See also the *TRUE CHRISTIAN RELIGION, or UNIVERSAL THEOLOGY OF THE NEW CHURCH*, n. 760, 762, 786. These Passages, however they may appear to clash with what the Author asserts in the present Treatise, yet in Reality do not, when rightly understood ; for the Jewish or Israelitish Church never was a real Church, but merely the Representative of a Church, and indeed a Kind of Restoration or Continuation of the Ancient Church which had perished ; so that it could not with strict Propriety be called a New Church. See the *ARCANA CŒLES-*

mer Heaven and a former Earth have twice before passed away, and a New Heaven and a New Earth been created; for Heaven and Earth signify the Church both in Heaven and on Earth, as was shewn above, n. 1 to 5. Hence it appears, that the New Heaven and New Earth mentioned in the Prophets of the Old Testament, are not the New Heaven and New Earth described in the Revelation, but that the former were established by the Lord during his Abode in the World, and that the latter are now forming by him. Concerning the New Heaven and New Earth mentioned in the Prophets of the Old Testament, it is thus written, "*Behold I am about to create a New Heaven and a New Earth, neither shall the former be remembered,*" Isai. lxx. 17; and again, "*A New Heaven and a New Earth I am about to make,*" Isai. lxvi. 22; also in Daniel.

68. As

TIA, n. 4835, 4899. It is in this Point of View, that the Author asserts there have been only two Last Judgments prior to that in the Year 1757, which took Place at the full Consummation, or final Period of the three general Churches respectively, that have existed on this Globe since the Creation, namely the Most Ancient, the Ancient, (including the Jewish or Israelitish) and the Christian Church. See above, n. 46.

NOTE OF THE TRANSLATOR.

68. As we are now treating of the first Heaven which passed away, and no other Person has any Knowledge about it, I shall give a Description thereof in the following Order : I. Of whom the first Heaven consisted. II. The Nature and Quality of that Heaven. III. In what Manner it passed away.

69. *Of whom the first Heaven consisted.* The first Heaven was composed of all those on whom the Last Judgment was accomplished, for it was not executed on those who were in Hell, nor on those who were in Heaven, nor on those who were in the World of Spirits, (*) (concerning which

(*) It may be necessary to explain the Meaning of our Author in this Passage, where he says, that the Last Judgment was not performed on those who were in Heaven, nor on those who were in Hell, nor on those who were in the World of Spirits, nor on any in the Natural World, but only on those, who had formed to themselves imaginary Heavens. These imaginary Heavens were on the Summits of Mountains and Rocks, whose Foundations were in the World of Spirits ; so that, strictly speaking, they were neither in the World of Spirits, nor in Heaven, but between both ; and therefore, agreeable to this Idea, it is said in the Revelation, Chap. xii. 9, 12, 13, that the Dragon was cast down into the Earth, which signifies into the World of Spirits. Our Author likewise distinguishes between the World of Spirits and the interior Sphere of that World ; (see ARCANÆ CŒLESTIÆ, n. 2121 ;) the former being so called

which World see the Treatise on HEAVEN and HELL, n. 421 to 520,) nor on any Man while living in the Body, but only upon those who had formed to themselves a Resemblance of Heaven, the greater Part of whom dwelt on Mountains and

called because it is the first Resort of all who pass from the Natural into the Spiritual World ; whereas the latter is the Receptacle of such Spirits, as have been inwardly wicked as to their Intentions and Ends of Life, and consequently were in a similar State with those who are here said to constitute the first Heaven, which passed away. But in a general and more extensive Sense, the World of Spirits means the universal Region between Heaven and Hell, as well the lower Part, where all Spirits recently deceased are first collected together, as the more elevated Parts, where many had been permitted to dwell for Ages, and by the Abuse of Correspondences to form to themselves imaginary Heavens. In this Sense it is, that our enlightened Author, in various Parts of his other Writings, describes the Last Judgment as having taken Place in the World of Spirits, particularly in the Work entitled APOCALYPSIS REVELATA, n. 342, 791, 865, 866 ; to which the Reader is referred. These Observations are made, in Order to obviate any Difficulties which may present themselves on a hasty and partial Reading of our Author's Works ; for however certain Passages may at first Sight appear to militate against each other, by Reason of the different Points of View, wherein the Subject Matter is at different Times considered, it will always be found, after due and attentive Examination, that the greatest Harmony and Consistency run throughout the Whole, and furnish an Evidence in Favour of their Divine Authority, which cannot easily be withstood.

NOTE OF THE TRANSLATOR.

and Rocks ; these also are the Persons whom the Lord meant by the Goats, which he placed at his left Hand, in Matt. xxv. 32, 33, and the following Verses : Hence it may appear, that the first Heaven consisted not only of Christians, but also of Mahometans and Gentiles, all of whom had formed to themselves imaginary Heavens, in their respective Places. What was their Nature and Quality, shall now be declared in a few Words : During their Life in the World, they had lived in external Holiness, destitute of that which is internal ; and had been just and sincere in Obedience to civil and moral Laws, but not in Obedience to those which are Divine ; consequently they had been external or natural Men, and not internal or spiritual Men : They had also been acquainted with the Doctrinals of the Church, and were capable of teaching them, although their Lives were not in Conformity thereto : Moreover they had been employed in various Functions, and performed Uses, but not for the Sake of Uses. Of these and such like Spirits, out of every Nation and People throughout the Earth, who have lived since the Coming of the Lord, was the first Heaven formed : This Heaven therefore was similar to the World and Church among those who do Good, not for the Sake of Good, but through Fear of the Law, the Loss of Character, Honour, or Gain ; they who do Good from such Motives,

do not fear God, but Men, neither do they possess any Conscience. In the first Heaven which consisted of the Reformed, the greater Part believed that Man is saved by Faith alone, without living the Life of Faith, which is Charity; they also loved much to be seen of Men. All these, while they were associated together, had their Interiors shut, so that they could not be seen; but when the Last Judgment took Place, they were laid open, and then it plainly appeared, that inwardly they were filled with all Kinds of Evils and Falses, that they were in Opposition to the Divine Principle, and that they were actually in Hell: For every one after Death is immediately bound to, or united with such as are like himself, the Good to their like in Heaven, and the Evil to their like in Hell; but they do not come among them, until their Interiors are laid open, for in the mean Time they may be associated with those, who in Externals are like themselves. But it is to be observed, that all who were interiorly good, or spiritual Men, were separated from them, and elevated into Heaven; and that all who were not only inwardly but also outwardly evil, were likewise separated from them, and cast into Hell; and this from the first Period after the Lord's Advent, to the last Time, when the Judgment took Place; such only, as were of the Quality above described, being left to form themselves

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into

into Societies, of which the first Heaven was composed.

70. There are many Reasons why such Societies or Heavens were tolerated, the principal whereof is, because by Means of external Holiness, and an outward Shew of Sincerity and Justice, they were conjoined with the simple good Spirits in the Lowest Heaven, and with those who were still in the World of Spirits, and not yet introduced into Heaven; for in the Spiritual World all have Communication with each other, in Consequence whereof Conjunction takes Place with those who are in similar Affections; and the simple good Spirits, who are in the Ultimate of Heaven, and in the World of Spirits, principally regard Externals, but still they are not inwardly evil; wherefore if they had been violently separated from the others before the Time appointed, Heaven would have suffered in it's Ultimeates, and yet the ultimate Heaven is that whereon the higher Heavens rest as on their proper Basis. That this was the Reason why they were tolerated until the last Time, the Lord teaches in the following Words, *"The Servants of the Householder came and said unto him, Didst thou not sow good Seed in thy Field, whence then are the Tares?" and they said, Wilt thou then that we go and gather them up? But he said, Nay, lest, while ye gather*

*" up the Tares, ye root up also the Wheat with them;
 " let both therefore grow together until the Harvest,
 " and at the Time of Harvest I will say to the
 " Reapers, Gather ye together first the Tares, and
 " bind them in Bundles to burn; but gather the
 " Wheat into the Barn. He that hath sowed the good
 " Seed, is the Son of Man; the Field is the World;
 " the good Seed are the Sons of the Kingdom, the
 " Tares are the Sons of the Evil One; the Harvest
 " is the Consummation of the Age: As therefore the
 " Tares are gathered together, and burnt with Fire,
 " so shall it be in the Consummation of this Age,"*
 Matt. xiii. 27 to 30, 37 to 42: The Consum-
 mation of this Age is the last Time of the
 Church; the Tares are those that are inwardly
 evil; the Wheat, those that are inwardly good;
 the gathering them together, and the binding
 them in Bundles to burn, is the Last Judgment. (p)

The

(p) That Bundles in the Word signify the orderly Ar-
 rangement of Truths and Falses in Man, consequently also
 the Arrangement of Men in whom Truths and Falses are,
 n. 4686, 4687, 5339, 5530, 7408, 10303. That the Son of
 Man is the Lord as to Divine Truth, n. 1729, 1733, 2159,
 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9087. That
 Sons are the Affections of Truth derived from Good,
 n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; conse-
 quently the Sons of the Kingdom are those who are in the
 Affections of Truth derived from Good; and the Sons of
 the Evil One, those who are in the Affections of Falsity

The same is understood in that Chapter by the Lord's Parable concerning the Fishes of every Kind which were gathered together, and the good put into Vessels, but the bad thrown away, concerning which it is also said, "*So shall it be in the Consummation of the Age; the Angels shall go forth, and separate the Evil from the Midst of the Just,*" Verse 47, 48, 49: They are compared to Fishes, because by Fishes, in the spiritual Sense of the Word, are signified natural and external Men, both good and evil; what is signified by the Just, may be seen in the Reference below. (q)

71. What

derived from Evil; whence the latter are called Tares, and the former the good Seed; for by Tares is signified the False derived from Evil, and by good Seed, Truth derived from Good: That the Seed of the Field is Truth derived from Good in Man from the Lord, n. 1940, 3038, 3310, 3373, 10248, 10249. That Seed in the opposite Sense is the False derived from Evil, n. 10248. That the Seed of the Field is also the Nourishing of the Mind by Divine Truth from the Word, and that to sow signifies to instruct, n. 6158, 9272. That the Consummation of the Age is the last Time of the Church, n. 4535, 10622.

(q) That by Fishes in the spiritual Sense of the Word are signified Scientifics, which appertain to the natural or external Man, and hence also natural or external Men, whether evil or good, n. 40, 991. That Animals of all Kinds correspond with such Things as are in Man, n. 45, 46, 246, 714, 716, 719, 2179, 2180, 3519, 9280, 10609.

That

71. *What the Nature and Quality of the first Heaven was,* may be concluded from what has been observed above; and may also further appear from this Consideration, that they who are not truly spiritual by an Acknowledgment of the Divine Principle, a good Life, and the Affection of Truth, and yet appear as if they were spiritual, by an holy External, by Discourses on divine Subjects, and by Uprightness of Behaviour for the Sake of themselves and the World, when left to their Internals, rush into every Enormity according to their Lusts; for then Nothing restrains them, neither the Fear of God, nor Faith, nor Conscience: Hence it was, that they who were in the first Heaven, immediately on being let into their Interiors, appeared to be conjoined with the Hells.

72. *In what Manner the first Heaven passed away,* has been already described in the Chapters treating of the Last Judgment on the Mahometans and Gentiles, n. 50, 51, and on the Papists, n. 61, 62, 63, inasmuch as they also in their respective Places constituted the first Heaven: It remains now to say Something concerning the Last Judgment on the Reformed, who are also
called

That they are called Just in the Word, to whom the Lord's Justice and Merit is attributed; but Unjust, to whom Self-Justice and Merit is attributed, n. 3648, 5069, 9263.

called Protestants and Gospellers, or in what Manner the first Heaven, which consisted of them, passed away; for, as observed above, the Judgment was accomplished only on those who composed the first Heaven. These, namely the Protestants, after being visited, and let into their Interiors, were separated and divided into Classes according to their Evils and the Falses thence derived, and according to their Falses and the Evils thence derived, and then cast into Hells corresponding with their Loves; their Hells were on every Side surrounding the middle Part, for the Reformed were in the Center, round about them were the Papists, beyond them again were the Mahometans, and in the outermost Circuit were the Gentiles, see above, n. 48; they who were not thrust into Hells, were cast out into Deserts: But certain of them were sent into Plains in the southern and northern Quarters, in Order that they might form themselves into Societies, and by Instruction be prepared for Heaven; these were saved. But in what Manner all these Things were accomplished, cannot be particularly described in this Treatise; for the Judgment continued longer on the Reformed, than on others, and was effected successively from Time to Time; and whereas many Things were then seen and heard, which deserve to be recorded, I shall give an orderly Description thereof in the Explication of the Revelation.

Of

*Of the State of the World and Church
hereafter.*

73. **T**HE State of the World hereafter will be altogether similar to what it has been heretofore; for that great Change, which took Place in the Spiritual World, will not produce any Change in the Natural World as to it's external Form; and therefore there will be the same Order in civil Concerns as before, there will be Treaties of Peace, and also Wars as before, and other Things which relate to the general and particular Government of Societies. By the Lord's saying, that in the last Times there would be Wars, and then Nation would rise up against Nation, and Kingdom against Kingdom, and that there would be Famines, Pestilences, and Earthquakes in divers Places, Matt. xxiv. 6, 7, is not signified that such Things would take Place in the Natural World, but Events corresponding thereto in the Spiritual World; for the prophetical Parts of the Word do not treat of Kingdoms and Nations on Earth, nor consequently of their Wars, neither do they treat of Famine, Pestilence, and Earthquakes in this World, but of such Things as correspond thereto in the Spiritual World, the Nature of which may be seen explained in the

ARCANA CÆLESTIA, as quoted below. (r) But with Regard to the State of the Church, that will not be similar hereafter; it will be similar indeed as to external Appearance, but dissimilar as to internal; in Regard to the external Appearance, there will be distinct Churches as before, their Doctrines will be taught as before, and there will be the like religious Worship among the Gentiles; but the Man of the Church will hereafter be in a freer State of thinking about Matters of Faith, consequently about spiritual Things which appertain to Heaven, inasmuch as spiritual Freedom is restored; for all Things are now reduced to Order, both in the Heavens and in the Hells, and all Thought whether concerning

(r) That Wars in the Word signify spiritual Combats, n. 1659, 1664, 8295, 10455. That hence all Arms used in War signify Something relative to spiritual Combat, as a Bow, a Sword, a Shield, n. 1788, 2686. That Kingdoms signify Churches both with Respect to Truths and Falses, n. 1672, 2647. That Nations signify those in the Church, who are either in Goods or Evils, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327. That Famine signifies a Want of the Knowledges of Good and Truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893. That it also signifies the Desolation of the Church, n. 5279, 5415, 5576, 6110, 6144, 7102. That Pestilence signifies the Vastation and Consummation of Good and Truth, n. 7102, 7505, 7507, 7511. That Earthquakes signify Changes in the State of the Church, n. 3355.

ing or against Divine Things cometh by Influx therefrom; that which is in Favour of Divine Things flowing from the Heavens, while that which is against Divine Things floweth from the Hells: But this Change of State Man doth not notice in himself, for Want of reflecting thereon, being totally ignorant of spiritual Freedom, and also of the Nature of Influx: Nevertheless it is perceived in Heaven, and also by Man himself after Death. As spiritual Freedom is restored to Man, therefore the spiritual Sense of the Word is now discovered, and thereby interior Divine Truths revealed; for Man in his former State before the Last Judgment would not have understood them, or had they been understood, he would have profaned them. That Man's Liberty is derived from the Equilibrium which subsists between Heaven and Hell, and that none can be reformed except in a State of Freedom, may be seen in the Treatise on HEAVEN and HELL, n. 597 to the End.

74. I have had Variety of Conversation with Angels concerning the State of the Church hereafter, who declared, they knew not future Events, for these were known only to the Lord; but this they knew, that the Servitude and Captivity in which the Man of the Church has heretofore been, is removed, and that now, by Virtue of the

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Freedom

Freedom which is restored, he is better enabled to perceive interior Truths; if desirous thereof, and thus to become more internal if he is so disposed: But the Angels said, that nevertheless they had but slender Hopes of the Men of the Christian Church, but great Hopes of a certain Nation far distant from the Christian World, and thus removed from Infestators, which Nation is such, that they can receive spiritual Light, and become celestial spiritual Men: They further added, that at this Day interior Divine Truths are revealed to that Nation, who also receive them in spiritual Faith, that is, in Heart and Life, and that they worship the Lord.

F I N I S.



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